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Shall the Prohibition Amendment Be Nullified?

A Challenge to Christian Leaders

CONDITIONS with regard to the enforcement of National Prohibition are rapidly reaching a crisis. The next national election will determine whether this nation is going to stand by or reject the Eighteenth Amendment. There are two ways by which it can be rejected: (1) by repealing the amendment, or (2) by nullification. The first method is practically impossible, for no amendment to the United States Constitution has ever been repealed and this amendment was adopted by a greater majority than any of its predecessors. The easier and possible method is that of nullification. This is the line of attack on which the wets are now concentrating their forces.

What are the stock arguments of the wets for making inoperative the Prohibition Amendment?

VIOLATION of personal liberty is a favorite argument of the liquor interests. But the proponents of the personal liberty argument overlook the fact that one of the fundamental principles of our government is that one's personal liberty has always been subordinate to the higher social welfare. Thus we have police regulations governing the automobile traffic. From morning to night even the wets are subject to infringement of their personal liberty by laws already existing to which they would not think of objecting.

In an address given before the Rotary Club of New Haven, Conn., Henry W. Farnam showed that back of this argument was philosophical anarchy. He says: "'The catchword 'liberty' has certainly many fallacies as well as many crimes to answer for, and when any one invokes the Goddess of Liberty, I now ask 'Whose liberty have you in mind?' In the case of liquor, the personal liberty advocates seem to think only of the liberty of the drinker and of the liquor dealer. They do not think of the liberty of the wife and children of the drinker. They do not think of the liberty of the tax payer to spend his money for his own uses instead of for the support of paupers and criminals. They do not think of the liberty of the automobilist to travel upon the highways without being run into by an inebriate. It is well known that nothing paralyzes the will and therefore interferes with real liberty, as much as alcohol, and to invoke the doctrine of liberty on behalf of the liquor traffic is as rational as to invoke the doctrine of liberty on behalf of the slave trade."

ANOTHER argument is that of states' rights. The doctrine of States' Rights loomed large in the years preceding the Civil War and is still jealously guarded by the states in the exercise of those functions which can best be performed by the individual states. Experience has proved, however, that a dry state may have its action frustrated by a contiguous wet state, and that the best method to secure prohibition is through Federal action. We have already accepted the principle of the Federal control in interstate affairs. Why should any one object to Federal action in a problem which every one recognizes as a national one?

THE liquor propaganda has persistently claimed that the Prohibition Amendment was "put over" on the people against the will of the majority. That this claim is preposterous is shown by the following facts:

1. The Constitution of the United States provides specifically the method followed in making this amendment.

2. The United States Senate, August 1, 1917, proposed the Prohibition Amendment, 65–20.

3. The United States House of Representatives, on December 17, 1917, proposed the Prohibition Amendment, 282–182.

4. The Congress which proposed this was elected, with the Amendment as the dominant issue, November, 1916, five (5) months before the United States entered the war.

5. From January 8, 1918, to January 16, 1919, thirty-six (36) states (the necessary three-fourths—prohibition effective one year thereafter) ratified the Amendment with a combined vote of 4,096 to 829.

6. Since ratification by the necessary 36 states, 10 more states have ratified, with a combined vote of 1016 to 416.

7. The only states that have not ratified are Rhode Island and Connecticut.

8. The movement that resulted in the Eighteenth Amendment began in 1851, when the first state adopted prohibition—seventy-two years ago.

9. When the United States entered the war, twenty-six (26) states had voted "dry," and over eighty-five per cent (85 per cent) of our area, inhabited by more than sixty million (60,000,000) people, was "dry" territory.

10. No other amendment of the Federal Constitution was ever discussed so widely and continuously through so long a stretch of years, or opposed by such organized, well-financed forces throughout every state, *and no other Amendment was ever adopted so overwhelmingly.*

WIDESPREAD lawlessness is ascribed to prohibition. That there has been an effort to break the Volstead Law which defines the enforcement of the Prohibition Amendment there is no doubt. That the lawlessness in this country is due to the Prohibition Amendment, however, is seen to be untrue when we realize that in other countries where prohibition is not in force lawlessness is just as rampant as in the United States. Prohibition did not create lawlessness. It merely revealed it. Lawlessness has followed in the wake of the liquor traffic all down through its history, and the enactment of the Prohibition Amendment has so aroused the vested interests that they stop at no restraint, not only to defy the law themselves but to create the impression that all forms of law breaking are the results of the Eighteenth Amendment.

FAILING to defeat the Prohibition Amendment by repeal the wets are trying to camouflage the issue by a campaign for light wines and beer. Through this specious argument they hope to win to their side many of those who do not realize what it would mean to allow light wines and beer to be sold. The Eighteenth Amendment prohibited intoxicating liquors and to allow the production and sale of light wines and beer would be a violation of that Amendment.

Light wines contain an alcoholic content ranging from eight to ten per cent. Beer contains an alcoholic content ranging from three to eight per cent, and whiskey averages thirty-five to forty per cent. The people who want light wines and beer want alcoholic liquors but are too shrewd to say so. To return to these beverages would mean a virtual nullification of the Prohibition Amendment, and a return to the evils of intemperance. When a referendum on this question is carried to the voters of any state let it be clearly shown that the issue is really not for light wines and beer but for alcoholic beverages and the defeat of the Prohibition Amendment.

Too many people assumed that when the Prohibition Amendment was passed the battle was over. So we have allowed the liquor interests to carry on their propaganda and have neglected to continue to educate the people to the truth about prohibition and the evils of alcoholic beverages. Everywhere on the street one hears it claimed that there is more drinking now than before the Prohibition Amendment. A study of any statistics, social records, police records, and welfare associations, utterly disproves such statements. President Harding says, "In another generation, I believe liquor will have disappeared, not merely from our politics, but from our memories. The Eighteenth Amendment is the will of America and must be sustained by the government and public opinion, else contempt for the law will undermine our very foundation."

ONLY the first round in the prohibition fight is won. The next will be even harder and the friends of prohibition and the supporters of law and order are faced with a challenge to meet the issue or face defeat. The Sunday schools of America observe the first Sunday in November as World's Temperance Sunday. It should be made a day of education. Abundant material is available by writing to your denominational headquarters or your state or national temperance organization. The Anti-Saloon League says, "The Liquor Traffic Is Neither Dead nor Sleeping. You are challenged to help continue the fight. Will you do it?" SIDNEY A. WESTON.

The Editors' Outlook

FRIENDS of law and order and of social justice in industry should be much encouraged by recent emphatic declarations of the President of the United States on specific issues involving these two questions. Addressing a mass meeting of citizens at Denver, Colorado, on Monday, June 25, President Harding declared himself unequivocally for complete and consistent enforcement of the Eighteenth Amendment as interpreted by the national Volstead Act. At the same time he deplored the action of one of the sovereign states of the Union in recently repealing its state enforcement law, incidentally criticizing the action of this state as a political blunder of the first magnitude. Answering the plea for personal liberty advanced by the anti-prohibition forces and advocates of repeal, the President points out in simple and convincing fashion that all laws necessarily involve the curtailment of individual liberty, presumably in the interests of a higher type of freedom involving the greatest good to the greatest number. The national Prohibition Law is not different from other salutary legislation in this regard.

The religious forces of the country, including especially those engaged in the work of religious education, will be grateful to the nation's Chief Executive for this intimation as to what may be expected to be the policy of the Administration during the present critical period when America is seeking to establish firmly the practice of prohibition in compliance with the highest law of the land.

NO less encouraging to the forces of righteousness and to teachers of religion is the President's letter of June 18 to the directors of the American Iron and Steel Institute regarding the twelve-hour day in the steel industry. It will be remembered that the report of the Interchurch World Movement on the steel strike brought clearly to light both the extent of the practice of the twelve-hour day and its disastrous moral and social consequences among large numbers of employees in the steel industry. The answer of the steel interests to the Interchurch report was more lengthy and vociferous than convincing. Subsequently the Iron and Steel Institute appointed a Committee on the Abolition of the Twelve-hour Day. Early in the year this committee published its report. This was in substance a defense of the twelve-hour day and a blanket denial of its detrimental effects upon the workers. The President's letter to the Iron and Steel Institute is refreshing and reassuring by sheer contrast with the spirit and loose argumentation of this reactionary committee report. He expresses keen disappointment "that no conclusive arrangement was proposed for the termination of what must be manifestly accepted as a practice that should be obsolete in American industry." Then, after discussing in detail the points raised in the report and commending where commendation was possible, the President urges with emphasis that "We must, we do recognize that the wage-earner is quite as essential as the professional man and the nobility of righteous employment is the same in either pursuit. Our aim ought to be not to rescue the oncoming generation from the essential pursuits and activities, but to equalize the rewards."

No finer sentiment and none more in accord with the ideals of Christian democracy has been expressed anywhere in the long and bitter controversy over this question of social justice in industry. To the credit of the employers and manufacturers in the steel industry it should be said that widely expressed public sentiment on this question, together with President Harding's active per-

sonal interest in the matter, have resulted in the prompt acceptance by these employers and manufacturers of the verdict of the country in condemning the twelve-hour day. The President's letter in particular is responsible for the declaration of the members of the American Iron and Steel Institute to the effect that "We are determined to exert every effort at our command to secure in the iron and steel industry of this country a total abolition of the twelve-hour day at the earliest time practicable." We agree heartily with President Harding that this decision, if carried out in good faith, "will heal a sore in American industrial life which has been the cause of infinite struggle and bitterness for over a generation" and that "it marks an accomplishment from the conscience of industry itself, a recognition of responsibility from employer to employee that gives us faith in rightful solutions of many tangling problems that are the concomitant of the rapid growth of America."

A PROCLAMATION concerning Labor Day and Labor Sunday observance has been issued by the American Federation of Labor Executive Council. This proclamation recognizes the need of keeping constantly before the masses of the people the highest ideals of the Labor Movement and the requirements of the working people for a greater fullness of life, including the development of the ethical and spiritual nature. In asking for the observance of Labor Day and Labor Sunday throughout the United States the proclamation declares:

"The Labor Movement of our country, recognizing the fact that all freedom and all higher development of life rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

"But the Labor Movement has always taught that the material is essential to something higher, and that the inspiration of our Movement has its deepest springs in something above and beyond the material."

It would seem appropriate that the church school should, at some point in its program on Labor Sunday, September 2, find a place for a timely reference to this proclamation and to the deeper needs and higher aspirations which are the common inheritance of mankind and which are among the strongest and deepest ties that bind men in different walks of life together into one universal brotherhood.

THIS number of THE CHURCH SCHOOL offers a selection of practical articles, programs and suggestions especially appropriate at the beginning of the new church-school year. The October and succeeding issues of the magazine will present in regular installments what the editors consider to be altogether the strongest and most helpful materials which the magazine has thus far contained. Fuller advance description of these materials will be given in the October number, with which THE CHURCH SCHOOL will begin its fifth year of publication.

The October number will feature articles dealing with the subject of correlation. These will include reports from various organizations presented at the Forest Hills Conference on Educational Programs for ages 12 to 17. In the same issue will appear the first of a series of authoritative articles dealing with tests and measurements in moral and religious growth. In the October article Dr. Clara F. Chassell, the author, will present "The Good Citizenship Twins, A Tale of Citizenship Charts and Tests." Prohibition law enforcement will be discussed by J. A. Rawson, Jr., under the pertinent caption, "Who Can Save Prohibition?"

The elementary pages will contain a very special feature, "Glimpses of Jesus for the Youngest Child," by Jenny B. Merrill. This will be printed in such a way that the pages may be cut and folded to form a small book. Subsequent pages will be published every month so that at the end of six months the parents and teachers will have a book of Cradle Roll stories with illustrations that will be most attractive and helpful.

IN a recent discussion on the subject of pageants and special programs, Margaret Slattery said she was deeply impressed with their value as a teaching force and had often seen a good pageant, especially the miracle play type, teach more in an hour than weeks of more formal instruction. But she added that a pageant meant earnest, painstaking, consecrated *work*—that she was amazed by the number of people seeking pageants that would *"require* no special costuming—costumes mean so much work"; that would mean "not very much to say because our young people won't give the time to it." "Have you a very simple pageant that has very little speaking, that will mean only two rehearsals at most and no special costumes?" is a recent request. Miss Slattery said that her advice to all people who wish to give a pageant requiring no effort on the part of any one is "leave out this very effective method of teaching truth and get the best you can out of a printed responsive service to be read and hymns that no one will need to learn." But if you are willing to give time and energy, if you have the power to inspire young people to serve through teaching by means of pageantry, if you can use the God-given dramatic ability of young people in an appeal for justice, for world service, for right living, then use the pageant, the miracle play, the symbolic dialogue to help those who are slow to see the abstract truth, to grasp it, and answer to demand.

With the October number THE CHURCH SCHOOL begins its fifth year of publication. It has served pastors, parents, and workers in the church school. From the many letters received from subscribers, we are encouraged to believe that it has served them well. A phrase frequently used by appreciative readers is "We could not do our work without it."

The Editors and Publishers desire to make THE CHURCH SCHOOL larger and better. Those who find it helpful can aid the enterprise materially if they will forward to the editors constructive criticisms and suggestions of improvement. It would also help very substantially if every satisfied subscriber would send in at least one new subscription in addition to renewing his own. Such practical assistance will mean a wider circulation and a greater future for THE CHURCH SCHOOL. Send your subscription NOW.—*The Editors.*

The Religious Education Committee

Its Place and Work in the Church School

By John Leslie Lobingier

OUR modern church machinery has become so complex that suggestions for additional wheels in the machinery are not likely to be received with enthusiasm. Already there seem to be too many organizations, and departments, and committees, and the only popular person is he who advocates a reduction rather than an increase.

It happens, however, that in the field of church organization there is sometimes such a thing as subtraction by addition. By adding a new committee it may be possible to do away with some others; more important still, the addition of a new committee may mean less overlapping, a reduction in the amount of inefficiency, and a breaking away from policies that have little reason for existence other than the fact that things have always been done so.

This is the justification for a committee on religious education. The effective teaching of religion demands that no less care be given to methods, curricula, equipment, teaching staff, and home cooperation than is given to these aspects of the teaching task in the secondary schools. Granted that the educational work of the church is to be taken thus seriously, the religious education committee becomes almost a necessity.

Why Have Such a Committee?

For a variety of reasons it is important that every church have such a committee, whether or not it is called by that name. There are churches that seem to have scarcely any among their members who have ever given any consideration to the ideals of religious education, or who have any intelligent conception of general educational methods and ideals. The fact that such churches are with us in large numbers is often overlooked by those who are writing or making suggestions along this line. But even these churches need such a committee. They need to choose as its members those who are most teachable. And this suggests one of the first reasons for having the committee on religious education, regardless of the character of the church; it is in order that there may be a group of people within the congregation who are trying to inform themselves in regard to the church's educational needs—a group of learners who, by study and activity, are making themselves increasingly expert in this field. Every church needs such a nucleus. A small group of vitally interested and well-informed men and women will not always remain a small group. Unfortunately, the best informed and most capable may feel the need of making themselves more efficient rather than those who have the least knowledge of educational theory and practice. In churches in which the former group is found the lead may perhaps be taken by a layman; where there seems to be none well informed it must be taken by the minister; where it is possible for a church to have an educational pastor or director of religious education he will be the logical one to take the initiative.

Another reason for the existence of an educational committee is the fact that no one person ought to dictate all policies. Certainly no incapable person should decide policies. Not even the most capable, however, should be the sole determiner of plans and programs. We need the wisdom of consultation, the democracy of group decision, and the constant training of new candidates for leadership.

A further reason for the existence of this committee in the local church is the fact that only by the activity of a group of people to whom the working out of the whole educational enterprise has been intrusted, and from whom definite results are expected, can we hope for real progress. This most important phase of the church's work must be put upon a sound basis, and that can never be unless it is made the definite responsibility of people fitted for the task, or anxious to try to fit themselves for the task.

How Should It Be Appointed?

Among the various methods of selecting the personnel of this committee, four may be mentioned: (1) Sometimes its members are elected by the entire church, at the same time that other church officers are elected, and in the same manner. Under such circumstances there can be no doubt but that the committee represents the church. And it is very important that this should be regarded as distinctly the church's committee.

(2) Often this committee is appointed, like other committees, by the ruling body of the church. This too makes it distinctly a church committee, although the actual choice is not made by all of the members of the church directly. Some feel that committees appointed by a smaller group are apt to be more wisely selected as to personnel than those chosen, perhaps more democratically, by an entire congregation.

(3) At times the teachers and officers of the church school elect the educational committee. This method has these advantages: the people selected are likely to be heartily interested in the work committed to them; and they will also have the respect and loyal support of church-school teachers and officers, constituting as they do so large a proportion of those really responsible for carrying out the program. On the other hand, however, such a plan carries with it the disadvantage involved in permitting those who in the last analysis are appointed by a committee to choose the committee that is to decide whether or not to appoint them! There is the greater disadvantage, moreover, of having it appear that the educational work is not the responsibility of the church as such, but rather the responsibility of a group who are carrying on a part of the church's work. And it is highly

desirable that all concerned shall feel the educational program to be the program of the church itself.

(4) There are times too when the educational committee receives its appointment at the hands of a single individual—the pastor, or the educational director, or the church-school superintendent. While such a plan may result in a very efficient committee, the appointment of important officers and committees by one individual is usually unwise.

Whatever our theories may be in regard to such a question as this, they must be tested by experience. Experience shows it to be unwise to have many as members of a religious education committee who are not, at the time of their service on that committee, actively engaged in some other definite task related to the educational program of the church. This is due not only to the fact that, without active service for a cause, it is difficult for any one to preserve the same intense interest in that cause; it is due much more to the fact that the active church-school workers resent having suggestions or plans handed down to them by those who are not engaged in the actual educational task itself. This is particularly true in such an institution as the church, where service is usually on the volunteer basis, and where all work is a labor of love.

Experience shows also that the workers will cooperate most willingly and readily with an educational committee on which they feel themselves to be represented, and in the appointment of which they feel themselves to have had some voice.

If these two points are correct, and if it is also true, as has been suggested, that the committee on education must in every respect be recognized as a committee of the church, the best method of appointment would seem to be, either the first of those outlined above, or a combination of the second and third; either its election by the entire church, as important church officers are chosen, or its election by the official body of the church, upon the nomination (by vote) of the teachers and officers of the church school.

The Most Pressing Problems

The most important idea for a religious education committee to keep in mind is that its task is not revolutionary. It cannot hope to hurry its church into an ideal program, nor for that matter can it hope to know very readily what an ideal educational program is. It must begin its work earnestly and actively, but at the same time patiently.

It must begin its work by taking conditions as they are in the local church, studying them critically, and trying to strengthen the organization as it is. This may include promptness, a better follow-up system for absentees, ventilating, other physical conditions of the building, and simple matters of that kind.

The committee's next task may well be to select some problem that is obviously a pressing one, and to make that a question for its own careful consideration, and for the careful consideration of the church-school workers. What that problem is to be will vary from place to place. One religious education committee, under the leadership of an educational director, decided at just this stage of its work that the two most pressing problems were these: the worship period of the church-school session, and the curriculum. That school was accustomed to "opening exercises," with banners and reports, and with constant interruptions from late-comers. It was also using uniform lessons for all ages. To discuss these questions a series of ten week-night conferences was arranged for all church-school workers and the educational committee. The first five meetings were devoted to a discussion of worship and the worship period, and at the end of that series of conferences a new policy was adopted, not as an order of a committee, to be followed, but as the deliberate judgment of that committee and of the working force in conference. The five remaining evenings were given over to a discussion of the curriculum; all viewpoints in regard to graded lessons were discussed; all of the important series of graded lessons were spoken of, and, so far as time permitted, were presented. It was decided that the school change its curriculum at the beginning of the new year, adopting for each grade the best material available, from whatever source. Here again, the change came gradually, and with general satisfaction, because it was not handed down as an order from a committee, but represented the deliberate judgment of the entire group.

This simple experience illustrates, not only a way of studying some pressing problem, but also a way of avoiding a pitfall which lies in the path of every educational committee. It may make decisions and attempt to determine policies on its own authority. Perhaps it may have that authority. But in the church's work, with its system of volunteer service, that is not the appropriate question. The wise educational committee, in studying outstanding and specific problems, will bring the church-school workers into such conferences at every possible point, and will seek their opinion and viewpoint. It will recognize that the important matter is not one of authority and decisions, but that all who are concerned in the educational program may be working in cooperation at a common task.

Broader Backgrounds and Policies

The committee's third task may be to inform itself in regard to the aims, ideals and methods of religious education today. This is sometimes suggested as the committee's first task. As a practical question, however, it will not be so. It is far easier to induce a new committee to consider problems and to face concrete situations than it is to persuade its members to read heavy books. In facing such problems as those suggested, worship and the curriculum, they may be referred to books or magazine articles; but not until they have been well introduced to their work are they likely to respond to the suggestion that they read such a book as Betts' *The New Program of Religious Education,* or Coe's *A Social Theory of Religious Education,* or Bower's *The Educational Task of the Local Church.* The members of the committee, however, must come to the time when they decide to study their own work with some care. They must read the best books in the field. They should subscribe for such magazines as The Church School and *Religious Education.* And they ought also to take advantage of opportunities to attend an occasional conference or convention dealing with religious education themes.

The next task of the committee may perhaps be the formulation of a program and policy suitable for its own

(Continued on page 569)

Rally Day in Utopia

By Mary Jenness

IT was the Sunday afternoon after Labor Day. In the parish house of the Church of Thy Kingdom Come, an earnest group was gathered with notebooks and pencils around a large table. The six summer conference delegates were reporting to the education committee of their church—high-school girls and boys confronting the eager-faced pastor, the superintendent of the church school with three of its officers, a grey-haired deacon, and the service director. Every one listened with intense interest till the last of the high-school boys finished.

Results of a Summer Conference

"Mighty fine reports, young people," said the deacon kindly, beginning to reach for his hat.

"Oh, sit down, dad," said Ralph. "We've just begun. Now we have a lot of recommendations to make to this committee." The astonished deacon dropped back into his seat, while his son went on:

"I want to recommend that you ask the city Y secretary to come over to organize our boys into week-day clubs. They sure did rub it into me at the conference that work for boys is the most needed and the least done of anything in church affairs. Isn't it so here, as well as in other churches and church schools?"

"And I recommend that we all go in and take a good modern look at our primary room after this session is over," broke in Helen, a rosy-cheeked sophomore girl. "When all the other people in my conference class described their primary rooms, I got as red as a beet. Why, we haven't anything! No pictures, no piano, no tables or screens. I move we raise some money for that room right away."

"But what's worse, the juniors have a room they don't even use!" That was curly-headed Ruth. "I was mortified to death to have to say so in my class, too. The professor of religious education asked me privately to be sure to get something done about that. He thought it was dreadful for them to be coming into the intermediate room for the opening service and not having anything of their own."

"Teacher-training next!" answered the superintendent's tall son, Dick, in reply to the pastor's question. "I'll say we're miles behind the times in not having a course. You bet we fellows would go if it was anything like the course they had at conference."

"Beth, what would you like to make over?" The service director turned to the shyest delegate.

"Oh, the music! It's all wrong. We sing three or four hymns all the time and don't half sing them. We need a new book and a music committee. I'd like to help with that myself."

"Anything for the Senior Department, Rita?" asked her church-school teacher.

"A heap!" exclaimed the usually dignified girl. "For one thing, we're all out of date with our missionary programs. We've all had the courses in pageantry and program-building, and I say we ought to make our own this year."

"But where shall we begin?" asked the pastor. "Scrap all our lesson-helps and try some new ones?" The emphatic "No!" surprised him.

"We're all O.K. on that," declared Ralph thankfully. "I sure was glad there was one thing I could brag of. The courses we are using right through our school, from beginners and primaries to the seniors, are the best ever. And we go at it the right way, too. This committee overhauls the curriculum every spring, doesn't it, prescribes for special cases and so on? And the school secretary keeps track of all the classes and has the new stuff right on tap for 'em to the minute. My conference teacher said we must have an A-1 education committee."

"I think what we need first is a Rally Day Program," put in Rita firmly. "Write it ourselves, put into it all the things we want to do, and make the parish sit up and take notice and then get busy."

"Why not figure it out right now and decide what we do want to put into it?" asked Dick.

"Well, if it's going to be everybody's program, everybody ought to have a share," suggested Helen. "Let's all tell everybody everything we know and report again in two weeks. When we know what every class wants to do this year, then we can get it all into the program."

"Every class do something?" queried the long-silent deacon skeptically. "What makes you think they'll want to, young lady?"

"Oh, they will when we get through with 'em. And we want the rest of the teachers here too."

Some of the committee were gasping and more were laughing for sheer delight when the meeting broke up that afternoon. To run ahead for a moment, these six young people who had found themselves at summer conferences went to work to clean the religious-educational cobwebs out of their church. Four Y clubs were formed, which saved twenty boys to the parish. Twenty dollars was raised by the Christian Endeavor and spent for the primary room. A curly-haired junior superintendent worked up splendid worship services with her corps of

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What is your church school doing for Rally Day this year?

What kind of a program have you arranged?

What methods do you use to get the teachers and pupils together after the summer vacation?

Do you have promotion exercises on Rally Day?

How do you promote pupils from one department to the next?

THE CHURCH SCHOOL Editors will be glad to hear from you in answer to these questions, and also to know of any other plans which you have for the coming year. What you do now may help some fellow-worker in the future.

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girls and boys from the teacher-training class. A dignified senior managed a series of missionary programs that brought the entire parish into the church school on missionary Sundays.

"Queer?" says Beth. "Why, no, not when you think of that wonderful consecration service the minister gave us before we went off to conference. We knew then we just *had* to find out what we could do."

How It Worked

Two weeks later—to go back to September—the round table was crowded. The conference group had set the school agog with curiosity, and besides the teachers, each delegate had brought at least one classmate along. The Settlement House resident came in with the presidents of the church missionary societies.

"I have the title," announced Ruth cheerfully. "It's what every conference teacher just rubbed into us till it hurt! 'Through Knowledge to Service.' Like it? And I'm chairman for the service reports; Helen's going to swing a pantomime to represent Knowledge, and Beth will pick out the hymns after she knows what the ideas are. And we want lots of prayers, too." She suddenly turned to the pastor. "Will you get those, please?" His eyes twinkled as he assented.

"Now you all have to tell what your class is going to do till Christmas," she finished.

"We'd like to send two girls in turn to the Settlement House every Saturday morning to help out with the two kindergartens," the first secretary reported.

"And we boys will buy the milk for the kids' morning feed." That from the high-school class, of which Dick was president.

So it went, a bewildering array that dazzled the unaccustomed officers. Scrapbooks for the poor children at the hospital. Friendly visitors to a poor family, name to be had from the Red Cross. Toys for the Children's Home, and a story-hour once a month. Running errands for the minister.

"But isn't it going to cost a lot?" asked the school treasurer, frowning.

"Not for you," was Dick's reassuring reply. "I'm chairman of the finance committee to raise the dough outside." He turned deferentially to the pastor. "Can you tell us if the first Friday in October is free? Two of the classes want to give a play to raise money then, and a third is going to sell candy and cones for their share. That'll give us a fund to start with."

"Look up the Ladies' Aid bazaar date, too, won't you?" broke in Helen. "The president is going to let our class have a booth and keep what we make for our class treasury."

"It's all great stuff," said the service director when the dates had been settled, "but I don't see how you're going to get it across. All into one program, and everybody interested?"

"Why, that's just it," Rita answered eagerly. "When do you get interested in anything yourself?"

"When I'm in it up to my neck!" the reply came with conviction, amid general laughter.

"But that's the idea exactly. We're just going to get everybody to help in some way or other. Will you take the foreign part and work up a scene where Japan asks for our help?"

"Of course I will. What's the idea—home and foreign?"

There was an awful stillness. "No," exclaimed Ruth gently. "You know as well as we do that that division is out of date. We're working it under five heads, service for the home, the church, community, country and world. And you're the world. Overseas, you know."

"I'm glad you're going to give the home a chance," said the mother of five. "Tell me about that."

Ralph grinned as he fished an envelope out of his pocket. "How's that?" he demanded. Twelve pairs of eyes devoured the neatly printed card with return slip attached:

To Parents of this Church

What do you wish we boys and girls would do for our homes?

Tell us three things below:

1. .....
2. .....
3. .....

And what do we wish you would do for us?

1. Come to church school on Rally Sunday.
2. More later.
3.
4.

"My sister is the Spirit of Home," he announced, "and she's writing her own speech out of those answers. We've landed twenty already. And, say, we found out a lot about some of those homes."

"Give me those cards, will you?" asked the pastor quickly. "I've been thinking for a long time that we need a sort of Parent-Teacher Association in this church, and I think your clever bulletin points the way to it, Ralph. If you all approve, I'll appoint a sub-committee to look into it."

That matter finished, Ralph turned to the service director. "But about what you said, that's just the idea. We're all pledged to get our classes and all our relatives and friends to help some way or other. Because it isn't the usual kind of a program. It's the real thing because we're out to make it come true. We've got to live this program the whole year, that's why it's so important."

"Do you need a superintendent?" asked Mr. Young, leader of the Intermediate Department.

"Sure do. We're going to show them what an ideal school is like, and it wouldn't be that without you for its superintendent!" came the answer in a flash. "See here, what do you think about this?" Taking out a pocket New Testament, he opened at Mark 4, showed it to Mr. Young and whispered a few words.

"Great!" chuckled the superintendent. "I'll sow as hard as I can."

"You've got 'home,' 'school' and 'overseas,'" quietly reminded the pastor, referring to his notebook. "Who's taking the 'community' and the 'country'?"

"I'd love to plan the community scene," smiled the settlement lady, "and Helen tells me her mother, the president of the Home Missionary Union, will take care of that part of it."

"It's fine, your showing them all these points, but exactly what do you expect the school to *do* about them?" persisted the service director.

"'No impression without expression,'" giggled the four who had taken the course in expressional activities. "That's the best part of it," added Dick. "We're going to make them all take the pledge of service right then and

there. The general pledge of allegiance, and every class promising something definite besides."

"Not primaries?" queried their superintendent.

"Why not? They ought to make a pledge of home service at least," came back instantly. "That's where their interests begin. And Beth has found a song for them that she'd like to have you try out next Sunday."

The Junior leader who had been at conference took up the word. "Then you'll have the juniors write a pledge for helping overseas, I suppose, since theirs is the natural age for travel and adventure. I know they'd love to. I'll talk it over with them next Sunday."

"But intermediates and seniors?" asked the skeptical deacon. "Half of them won't want to do anything and the other half won't know what to do."

"They will after they've worked on this program!" Ralph's profound conviction raised a universal smile. "I mean it, though. Of course, it's all a question of finding out what you really want to do. I'll wager that not one of us delegates had much idea last spring, when we joined the church, that we'd be doing anything like this. We went to conference and found out. Now what we've got to do is to help the rest to find out what they're good for, too.

"You know, Mr. Pathfinder," he faced the minister, "I'll never forget that passage you read to us in the consecration service before you sent us off. That one about the different kinds of gifts. I know now that mine is the Head Gift, Beth's is the Ear Gift, Helen's the Hand."

A scream from Helen interrupted him. "Oh, what a perfectly grand idea for a pageant! Use that passage, and dramatize all the kinds of gifts, so that everybody will be wondering what his own is. Where is that anyhow?" she demanded of the minister. But he had already opened his Testament to the twelfth chapter of First Corinthians. She devoured it with an eye trained to dramatic effect by the conference course in pantomime. At last she dropped it with a satisfied sigh.

"We delegates will have the first meeting about that tomorrow at four o'clock," she announced. "*We're* going to have week-day religious education all right till this program is pulled off."

The pastor picked up the clue. "Yes, what about that? Been waiting for you to open up. Didn't you learn a lot about it at conference?"

Everybody spoke at once. "Heaps."—"Everybody's doing it."—"Only way to prevent the frightful leakage from the church schools."—"Oh, and the ignorance inside 'em, too!"—

Ralph picked up the ball. "That's the worst of it, I think. Isn't it crazy to think of giving only a half hour a week for thirty-odd weeks to Bible study? That's not twenty hours for those who come every Sunday. But in high school we put that much on *just one play* of Shakespeare—and *there are sixty-six books of the Bible.* No wonder college students are always getting written up in the funny papers for thinking Jonah was a whale!

"We certainly ought to start that here, too. But not this year. Not till the teacher-training class gets going. Give us three times as many delegates next summer and we'll put it over. Is that fair, Mr. Pathfinder?"

Ralph blushed to the roots of his pompadour when he realized how long he had been talking, but no one was laughing at him. In fact, the minister's eyes were moist.

"If you girls and boys make good this year, as I believe you will," he declared earnestly, "I believe the church will send as many as you can get to go. Just as an investment. Now is there anything more we can do tonight?"

In rapid succession every older member of the committee found himself pledging to have his own friends at church school on Rally Day. The superintendent of the Intermediate Department in particular was besieged with questions as to how he intended to arouse curiosity and cooperation in his preliminary announcements.

"Why, if I've got your scheme figured out right," said he, "your main ideas are loyalty to school and church, knowledge of what God wants, and consecration of all your gifts to his service. Why don't I take those ideas, one each Sunday on the three Sundays preceding Rally Day, and get somebody to give a good talk on the subject? Beth, will you pick out some good hymns on those topics?" he asked hopefully. "If they're to be used in the program so much the better, for that will give us the chance to practice them naturally together."

"Great!" approved Ralph and Dick together. "I can tell you, Mr. Young," chimed in Edythe, "we talked often enough at conference about the fine superintendent we have. What you plan always does sound natural."

As the last delegate left the room Mr. Pathfinder turned to Mr. Young with tears of sheer delight in his black eyes. "There," he prophesied, "go the future Engineers of the Power House of the Church of Thy Kingdom Come. And to think it all came from less than a hundred dollars invested to send those girls and boys to the summer conferences!"

"It's a miracle," agreed the once skeptical deacon. "I'll give you another hundred next summer to invest that way, myself."

I WONDER!

If pupil-brains are not improved by exercise.

What the class who do not care for class discussion do with all their surplus brains.

If the teacher who said that class discussion excited her pupils ever heard of such a thing as a baseball game.

If any teacher will lose out from lack of mental exercise if she—or he—referees a lesson discussion.

If lesson discussion, wisely directed, ever landed any class in the mire.

If any teacher has a consuming fear of what might be called innovations—something different from what our grandsires did.

If pupil-personality, thoughts, words, etc., is not often straining at the leash and saying, "Let me out," even as the teacher is seeking to pour in information as water is poured from a pitcher.

If a constant stream of teacher-talk is a door opener or only an anæsthetic.

— GEORGE W. TUTTLE —

Through Knowledge to Service

A Rally Day Program

This program is purposely presented unfinished, in order that the young people who take part in it may work out their own words and actions as a service project for their church school. Those who have been at a summer conference will find in this a welcome opportunity to use their training. Those who have not, but are in high school, will often find that their oral English has given them the necessary fluency and poise. Once the boys and girls understand that the responsibility for the program is theirs, their entire cooperation will naturally follow.

ORDER OF SERVICE

Processional—Lead on, O King Eternal
Reunion Song
Primary or Junior Song
Superintendent's Talk: Loyalty to our Church School
Pantomime: "As a School Soweth"
Hymn: Jesus Calls Us O'er the Tumult
The Seed is the Word—Bible Verses
Hymn: Lord, Speak to Me, that I May Speak
Prayer of Knowledge
Pageant—The Children of Service
Appeal for Consecration of Gifts
Response from the School
- General Pledge of Allegiance
- Class Pledges
- Class Offerings

Acceptance of Offerings
Prayer of Consecration
Solo—Take My Life and Let It Be
Hymn by School—Just as I am, Young, Strong and Free
Benediction

"As a School Soweth"

The Parable of The Sower Arranged in Pantomime

Characters needed—20 or more.

A Story Teller or Reader who reads the parable in such a way as to give cues for action, waiting till they are carried out.

The Superintendent of the Intermediate or Senior Department.

Two or more Church School Teachers.

Seventeen girls and boys.

Place, as the Reader announces, is *Any Church School* on Rally Day.

Reader, standing at one side of the stage, reads the opening statement of the parable, Mark 4. 1-9.

Enter the Sower (Superintendent) with a large brief case, top open. He goes through the motions of taking seed out of it and scattering it abroad. As the Reader finishes, the first group (at least three) enters; the Sower accosts them and draws them forward to the center. All that is done must be accurately timed with the reading; but the Reader must watch the action to allow full time for the expression of each verse.

Reader: Know ye not this parable? And how then shall ye know all parables?

(The Sower eagerly hands out to the new group the new quarterlies or lesson helps for the year. He holds them in plain view so that the audience gets the point.)

Reader: And these are they by the wayside where the Word is sown.

(Sower is disappointed to find that the girls and boys receive the pamphlets passively, bored but polite! He eagerly turns a few pages with them, apparently explaining points of interest, but they keep looking away, whispering, giggling, etc.)

Reader: And when they have heard, Satan cometh immediately and taketh away the Word that was sown in their hearts.

(Enter figure in black college gown with black veil, head-band labeled "Inattention." He steals behind the group, snatches away their books and runs off with them before the pupils realize it. They look vacantly around, a bit puzzled; then run cheerfully off in spite of the Sower's earnest efforts to stop them. He returns to center, showing discouragement.)

Reader: And these are they which are sown on stony ground.

(Enter another group bubbling over with enthusiasm, eagerly talking and laughing together. They greet the Sower with great delight, shaking hands with him heartily. He hands out the quarterlies as soon as he can.)

Reader: Who when they have heard the Word, immediately receive it with gladness.

(They do indeed snatch the pamphlets, turn the leaves in a whirlwind of investigation, compare notes, etc.)

Reader: And have no root in themselves, but endure for a time.

(Their glee is already growing spasmodic when a very lofty and haughty friend enters with a Sunday paper under his arm, comic pages outside. He strolls up to see what they are doing.)

Reader: Afterward, when persecution ariseth for the Word's sake, immediately they are offended.

(He recognizes their lesson books, laughs scornfully as though saying, "Oh, that old stuff!" Shows them his paper. They are ashamed to be thought out-of-date. One thrusts his copy back to the Sower at once, another slily stuffs his into his pocket, a third slips hers into her bag. All gather close about the friend and give the distracted Sower the cold shoulder. They soon go out with never a look behind. The Sower looks sadly after them, shaking his head.)

Reader: And these are they which are sown among thorns.

(One girl carries a very conspicuous and stylish bag, another a vanity case, a third a magazine. One boy has a toy auto, another a cane. All are dressed very well. As they swagger in the Sower goes to them with his wares. The first girl immediately takes a lorgnette out of her bag and gives him a freezing stare.)

Reader: And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the Word and it becometh unfruitful.

(Other girl shrugs her shoulders, turns aside, takes powder puff out of her vanity case and powders her cheeks with the most serious attention, waving the Sower impatiently away. The girl with the bag goes to the boy, points to the auto, mutely begs for a ride. He takes out a large notebook, plainly marked "Dates," and most ostentatiously consults it, while the Sower vainly strives to get his attention. Finally the boy nods, offers the girl his arm and hurries her away, brushing the Sower rudely aside.

The remaining girl, left alone, unfolds her magazine, *Motion Pictures,* and proceeds to turn the pages as she walks slowly off, ignoring the Sower, who has not ceased to hold out his offerings.)

Reader: And these are they which are sown on good ground: such as hear the Word and receive it.

(The Sower is clean discouraged. As he walks slowly about, with bent head, enter from opposite sides three girls with a teacher and three boys with a teacher. They run forward to the dejected Sower, actually demand the lesson books, run to the side and bring forward camp chairs, arrange in two groups and sit down for real study. The Sower now wears a broad smile as he contemplates two model classes. After a minute, however, they come back to him, asking in pantomime for more copies. Surprised, he gives them more.)

Reader: And bring forth fruit, some thirty, some sixty and some an hundredfold.

(The first boy who gets an extra copy runs off, and comes back with one of the Wayside group, and brings him into his own class.

The second one brings in the others of that group. "Inattention" follows along, but is driven off by the entire class!

The third brings in the Stony Ground group.

The last brings in all the Thorns, who protest more or less, but come because all the rest are doing it.

Result: two most absorbed classes, a perfectly delighted Sower. He now takes out of his brief case a large printed sign (folded in the center if necessary to make it fit into the case): "THIS IS OUR SCHOOL."

The classes rise, a boy and a girl taking and holding opposite ends of the sign. The superintendent dismisses them with pantomime benediction. All go off together, first replacing the chairs.)

Hymn by School

Jesus Calls Us O'er the Tumult.

The Seed is the Word. (The pastor may give a short talk to the school, or the primary superintendent may say it as an introduction to a series of Bible verses recited by the children of her department. The children will use verses with which they are familiar; the thought is gratitude, thank-you verses to lead up to the hymn which follows.)

Hymn by Intermediate and Senior Departments

Lord, Speak to Me, that I may Speak.

(This hymn expresses the natural transition from Knowledge to Service.)

Prayer of Knowledge

Pastor with the school (heads bowed), reads Ephesians 4. 11-15, preferably in the Moffatt translation.

Pageant of the Children of Service

The pastor or superintendent in announcing this part of the program should emphasize the work of the church school in preparing the parts of the pageant; and clearly and impressively should make the point that those on the stage are merely picturing forth what the whole school desires to live out in the coming year.

Enter the Spirit of Service, a tall senior girl in a flowing robe; if desired she may wear a crown or headband marked "Service." She recites with expression and feeling Romans 12. 1-9. (This may be omitted if time is lacking, as it is merely a condensed version of the story of the Gifts which is to be acted out. It makes an impressive prelude, however.)

The Spirit of Service then recites or reads 1 Corinthians 12. 4-14.

Verse 14 is the cue for the Gifts to enter, *Gifts of the Foot, Ear, Eye, Hand, and Head.* These are all dressed in flowing white semi-Grecian, and should not be distinguished by any literal markings but rather by what they actually do. The verses that follow are not to be acted out but to serve as an introduction of the characters, each of whom comes forward when mentioned.

Foot, who wears heavy sport shoes, is always running errands. For example, she runs out and brings in a directing wand for the Spirit of Service. She watches all the time for something to do, brings in a cushion for Ear to sit on, picks up a bean bag that Hand drops, etc. She must make her own part worth all that she possibly can.

After reading this passage, the Spirit of Service introduces her handmaidens directly, one by one, with appropriate Bible verses for each:

Spirit of Service, introducing Foot Service:

"If we give our lives to Christ, we give him the service of our Feet. 'How beautiful upon the mountains,' etc." (Isaiah 52. 7). (Foot Service must think out her own expression at this point.)

Introducing Ear Service:

"We owe him also the service of the Ear."

This Child of Service now impersonates Mary listening at the feet of Jesus. Foot brings her a cushion on which she kneels under a large framed picture of Christ which may be placed prominently on the wall. Spirit of Service recites the story. (Luke 10. 38-42.)

Introducing Eye Service:

"We owe him the service of the Eye." (The girl reads silently in her New Testament.)

Spirit of Service reads:

Psalm 119. 18, "Open mine eyes, etc." Psalm 19. 8, "The commandment of the Lord is pure." Ephesians 1. 18, "Eye of the mind." Isaiah 33. 17, "Thine eyes shall see the King." Eye Service joins Mary under the picture of Christ.

Introducing Hand Service:

"We owe him the service of the Hand."

Ecclesiastes 9. 10, "Whatsoever thy hand findeth to do." This girl has a sewing bag and actual work of some kind, dressing a doll, making bean-bag, etc.

Proverbs 31. 20 and Acts 9. 36-40 (story of Dorcas).

Introducing Mind Service:

"And we owe him the service of our Minds."

Matthew 22. 37, 38 (the first Commandment).

Matthew 11. 29, "Learn of me."
Luke 11. 1, "Teach us to pray."
Phil. 4. 8, "Whatsoever things are lovely . . . *think* on these things."
Heb. 5. 12, "Ought to be teachers."
(The girl must work out her own expression, perhaps aided by a Bible and the picture of Christ.)

After the introductions are over, Spirit of Service says impressively, calling her handmaidens to her: Matthew 22. 39, "And a second like unto it . . . love thy neighbor"; Isaiah 6. 8, "And I heard the voice of the Lord saying, Whom shall I send, and who will go for me? Then I said, Here am I. Send me." She continues, "Oh, Children of Service, it is not enough to do the service at hand; we must find out those whom God wishes us to help. Go ye and find them."

The girls scatter off stage, soon returning with the *Spirit of the Home, Spirit of the Church, Spirit of the Community, Spirit of America, Spirit of the World.* These characters should think out their own costumes, taking care to express the point simply and in harmony with the others.

The Spirit of Home should write out and learn her own brief plea for mothers, or grandmothers. The scene will be built around the one she chooses. The point is that each of the Children of Service must think up something to do for the person who is impersonating the mother, or grandmother. For example, Foot may wheel grandmother about in a wheel-chair, get her a glass of water, etc. Eye may write a letter for her. Ear may listen in the attitude of Mary. Mind may read to her.

The Spirit of the Church makes a strong plea for teachers. Mind beckons Foot, who runs out and brings in a portfolio of Bible pictures and a class of junior children. Mind sits down with them and shows them the pictures, apparently telling them stories.

The Spirit of the Community should, if possible, be some one who is really doing social work, head of a settlement, playground director, or public health nurse. She brings with her half a dozen ragged, picturesque children, wearing their oldest clothes to represent children of the back streets. Again the point is that all shall do something for them, that is, Foot goes out and brings in a bundle of pinafores and hair-ribbons; Hand puts these on; Eye sends Foot out for flowers for them; Ear goes over to the little class of children beside Mind and sits down with them to set her sister free; Mind goes to the new children and teaches them a simple game.

(This scene must be built up out of actual conditions in the parish or city of the church where the program is given. If a Day Nursery or a Children's Hospital is better known, the scene may be planned to present it.)

The Spirit of America should be either a conference delegate who was especially interested in such work, or, perhaps, some officer of the parish Home Missionary Society. What he (or she) plans should depend on the actual work that this church has done or is supporting anywhere in the United States. If the church has sent out one of the Summer Student Service workers, that is the thing to feature. If the Home Society sends an annual box to a colored school, that is the thing to dramatize.

(If the school has perhaps never done anything, then the *Spirit of America* must dramatize some phase of work that will make the members want to do something in the future. In each case the point is that each of the Children of Service must find out her own appropriate work to do. The children may or may not speak aloud, as they prefer.)

The Spirit of the World should be the missionary education director of the church school, since it is he (or she) who brings the world to their door. Again it is his privilege to write his own brief appeal and plan his own dramatic episode, in which the Children of Service are all to share.

(Since many churches will be studying Japan this year, a Japanese kindergarten, or a group of tired factory girls, will give a natural starting point. Bright costumes will make a beautiful climax.)

When the five episodes are over, the Spirit of Service turns earnestly to the audience with the final appeal: Matthew 9. 35-38, "Pray ye therefore the Lord of the Harvest."

Appeal for Consecration of Gifts

The pastor comes forward with an appeal for the Consecration of All Our Gifts. He may effectively use Ephesians 4. 8, 11-14 as he pleads that the school may use its gifts of character and training to build a new world.

Response from the School

The leader of a young men's class leads in the school salute to the church flag, two of his men acting as color guards. The school rises for the salute.

The school sits down. The pastor remains standing while a representative from each class, preferably its president or secretary, comes to him with a clear, simple statement of just what that class wishes to work for until Christmas as its special form of service. Each class officer brings with him the class offering, which he places before the pastor. After all the offerings have been brought forward this response may be sung.

Response

We give Thee but thine own,
Whate'er that gift may be;
All that we have is thine alone,
A gift, O Lord, from thee.

(If some one of the pageant characters can sing well, she may sing this, remaining on the stage. Or perhaps some class may want to sing it as their part.)

Acceptance of Pledges and Offerings

The pastor accepts the pledges and offerings, perhaps using some of these verses:

John 3. 16;
Acts 20. 35, "It is more blessed to give than to receive";
Luke 6. 38, "With what measure ye mete."

Prayer of Consecration, by the pastor.

Solo: *Take My Life and Let It Be.*

It would be especially appropriate if the Spirit of Service sang this, or any of the Children of Service.

Hymn by the School: *Just as I am, Young, Strong, and Free.*

Benediction

Planning the Worship Program[1]

For Junior—Intermediate Groups

By Edna Crandall

This article is the introduction to a series of worship programs, the first of which will appear in the October issue. The following numbers will contain a program for every Sunday, through the month of June.
— The Editors —

"WORSHIP is a personal approach to God."[2] It is contact and communion with him. Through the intimacy of its relationship, it produces and develops in the individual that love and devotion that is at the bottom of all true service. One cannot love God unless one knows God, and one cannot know God and experience his presence except by meeting him in worship. It is therefore imperative that in our program of religious education we make abundant provision for real worship which is suited to the needs of the children in their various stages of development.

Had any of our Sunday-school leaders in the past been asked the question, "What is the aim and purpose of the Sunday school?" he doubtless would have answered, "To make the boys and girls Christian," yet the Sunday school has failed to provide any training whatsoever that could possibly bring them into that intimate knowledge of God that the term Christian implies. The "Opening Exercises" that have been used where the service of worship might have been, could never have inspired reverent and holy thoughts in the minds of the children or made them feel God's presence.

We all would wish that the child might learn to know his heavenly Father best in his own home and meet him there in the family worship circle, but we find this the exception rather than the rule in our present-day family life. Family worship is almost a thing of the past. Neither can we hope for a place for worship in the public-school program of today. It may be that the child will get his only opportunity for communion with God in the church school. For this reason, its leaders should give their most careful attention to the planning of a program that will provide for the child a real experience of worship, for worship properly controlled and rightfully conducted is an experience. By the careful selection of the elements that go into its program, the experience will develop from an attitude of reverence, love, loyalty, faith or whatever the theme chosen to make the approach to God may be, into an actual realization of his presence. What more natural thing then should occur than a desire to get into closer communion with him, by means of prayer, which in every case should be the central element of the worship service? What we have sought to do has been accomplished; the group has felt the presence of God and is experiencing that intimate fellowship with him that will be the impelling force in their lives.

Our church schools are making steady progress in the improvement of their instructional and service programs, but in many instances are not realizing an equal development in the training of their pupils in worship. This training should include both instruction and drill in the elements of worship and actual participation, with other members of the group, in a brief, carefully planned service of worship, at some time during the church-school session.

This service, in many places still referred to as the "Opening Exercises," the name itself suggesting anything but worship, is too often largely a performance of the superintendent, from the ringing of his bell to get attention, to leading in responsive service, offering prayer, making announcements and then adding a few remarks for good measure. The group, brought together for worship, sit restlessly. Some talk to their neighbors or look about for something else to do, which they can usually find, if it is not provided for them. Fifteen or twenty minutes of valuable time absolutely wasted. No plan, no aim, no order and, above all, no opportunity for general participation. An atmosphere of dullness, shiftlessness and disorder prevails.

Given these same fifteen or twenty minutes, with a carefully thought out and well planned program of worship, built around a theme of vital significance to the growing boys and girls, by means of elements of worship understood and appreciated by them, the whole atmosphere changes into one of quiet thoughtfulness and communion with God.

The services, which will appear during the months to come, were prepared for and used with junior-intermediate pupils. It is this age group we will keep in mind as we discuss methods of training in worship. While the principles of worship are the same for all ages, it is in the Junior and Intermediate Departments that we have the greatest opportunity for training in the memorization of worship materials; so our methods here are quite different from those we would use with the very young children on the one hand and in the young people's departments on the other.

So much emphasis has been placed on the junior age as the golden time of memory that in many cases no provision is made for such instruction in the intermediate program. This is indeed a mistake, for we found that in a case where it was necessary for the juniors and intermediates to have their worship together, the intermediates entered into the work of memorization with a zest equal to the juniors.

There are different ways of getting the memory work done. It may be accomplished either as class work under the direction of the teacher, or as home work, by getting the cooperation of the parents, but the most systematic and effective way is by general instruction and drill, conducted by the superintendent of the department, in a period which is largely devoted to this kind of work. Allowing for this the church-school session will be divided into three distinct periods: one for general instruction and drill; one for class instruction and one for worship.

[1]Copyright, 1923, by Edna Crandall.
[2]L. A. Weigle—*Training the Devotional Life.*

Of these three, we must first choose the period for our service of worship, for upon the quality and tone of this service will depend the quality and tone of the whole church-school program; therefore we must select the time that will best serve our purpose for effective and helpful worship. This period should be definitely marked off. It is not a time for instruction of any kind, not even in the elements which go into its program. It must be a period of absolute quiet, free from all outside distractions; the moving about of secretaries, pupils and teachers coming in late—a time when the attention is centered upon God.

Because the custom in the past has been, and in most schools today is, to make the worship service, or that which comes nearest to it, the first period of the day, is no reason why we should continue in this notion if we find another time better. This of course should be decided by the needs of the particular school, but it would seem that the middle period in nearly every instance would prove the ideal time for worship. It eliminates the distraction of late comers breaking in upon its quiet and it is the best possible preparation for the work of the classroom which directly follows.

> The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and power. It makes available the infinite dynamic of God's own Spirit. It issues in unselfish activity and creative human service. Its full realization and its ultimate sanction are in a life that not only is "hid with Christ in God" but goes forth with Christ "not to be ministered unto but to minister."
>
> —WEIGLE AND TWEEDY in *Training the Devotional Life*—

Suppose that we have decided to use the middle period for the purpose of worship, what use shall be made of the first period and how shall we open the school? The school may be opened with a rallying hymn and short responsive service in order to bring the members of the group into the spirit of the day. Then will come the drill in memory work and all phases of the corporate life of the school which do not properly belong to the worship. Just at its close it is well to ask the pupils to find the places of the hymns and Scripture passage so that this distraction may be eliminated from the worship service. These should be posted on a hymn board if a printed order of service is not used.

The memory curriculum should be planned to cover a year's work. It should be correlated with the worship programs. It should include only the great hymns of the church; the finest Scripture passages; responses that are noble in thought with good musical settings and prayers that are dignified and beautiful. We do not want to waste the children's time memorizing worship materials that they will soon outgrow, nor those that as they come to a deeper appreciation and judgment of what is really fine in literature and music, they will discard as trash. If there is an occasional sentence or phrase in the prayer, Scripture passage or hymn that the junior child does not understand as yet, no harm is done. In our zeal for grading the worship to meet the needs of the child we have sometimes underestimated the capacity of juniors and sacrificed dignity and beauty of form and language.

The memory curriculum should also include some ritual, such as the Doxology, Gloria, the Creed and any other that the child will be apt to meet with in his own denominational worship. A familiarity with such constantly recurring forms will make him feel more at home in the church worship service.

There should be variety; Scripture passages and hymns appropriate to the different seasons of the year and the great Christian festivals; others missionary and patriotic in spirit. These memorized materials will appear throughout the year in the worship programs of the school.

Regarding the drill. Correct methods of memorization must be used.[1] Care should be taken to avoid monotony. Several pieces of memory work may be in process of memorization at the same time; for example, a passage of Scripture, a hymn and one or more responses. The latter are so easy to commit that in a very short time there will be an abundant store on hand to make a rich, varied and vital program for each Sunday.

Before introducing a new hymn for memorization it is well to tell something about the author or the circumstances under which it was written, for many of our hymns have interesting stories attached to them that the children will appreciate. The use of pictures in illustrating a hymn or Scripture passage will often assist in the process of memorization and in making the theme more real. Always in studying pieces of ritual the history should be given and whatever else is necessary to make the meaning clear.

The purpose of this memory curriculum is threefold: it makes the pupils' worship more meaningful; it will give to them a *répertoire* of hymns and Scripture passages that will be a source of inspiration and help to them as long as they live and it will help them to enter into and appreciate the worship service of the church. If the pastor would take into account the memory curriculum of the church school in arranging his Sunday morning worship service and incorporate in it some of the hymns, Scripture readings, responses and collects that the juniors have memorized, it might help solve the problem of the junior in the church service. The reason that boys and girls do not get any more out of the ordinary church worship service is because they do not understand what is going on. It is possible to arrange the service so the juniors will feel that it contains much that is their own outside the story or children's sermon. This is a better plan than the Junior Church. The latter is regarded as a separate thing by the children and does not bring them naturally into the church. It is better to correlate the church-school and church worship services. The junior child should remain throughout the service. A child should grow up with the idea of attending church and never remember the time when he didn't attend church. We bring our beginners and primary children into the morning service hoping that they may get some

[1] See H. J. Watt—*The Economy and Training of Memory.*

impressions that will remain. The junior child should get more than impressions; he should enter into the worship and he cannot enter into the worship unless it is adapted to his needs. In the past we have believed that the church was for adults and the Sunday school was for the children. We are now making a place for adults in the Sunday school; an equal place should be made for the children in the church.

Preparing the Worship Programs

The worship programs should be made out as far in advance as possible. If the school closes during the summer this is a good time to plan the programs for the coming church-school year, in most schools from October to June. The themes at least should be chosen for the whole year, always taking into consideration the church calendar with its outstanding days and the great national holidays, leaving room for a missionary service each month. The program in every case should be simple and brief, following an order to which the pupils are accustomed.

In planning a program we must always keep in mind that our aim is to bring the members of the group into a realization of the presence of God and a sense of being in touch with him. To accomplish this we must carefully consider each element in the program. First is the instrumental prelude. This must not be left to the chance selection of a careless pianist. Something should be chosen to set the tone of the hour. It must bring the group from the more or less informal period of instruction and drill into a reverent and worshipful attitude. Next may come the call to worship with a response, suggesting the purpose of the hour. It is God upon whom attention is fixed in worship so early in our program and we must make his presence felt. This is best done by a Scripture passage which may be followed by a hymn or a response. The central element of the worship service is the prayer. Prayers for children even of the junior and intermediate groups should be brief. They should be social in content and filial in spirit. They should be dignified and clothed in beautiful language.

The prayer should be in unison. We are assuming that every teacher will open the class session with prayer suited to the needs of the particular group or that there will be a class prayer. It is difficult for a departmental superintendent to offer a prayer from the platform that will meet the needs of the large group before him. Especially if it has not been carefully prepared beforehand, as is so often the case, it is apt to wander away out of the child's experience and take on figurative and theological language understandable only to adults. In a church school, before a group made up largely of juniors, a superintendent opened his prayer in this way, "We thank thee that the feeble thread of our existence has been strengthened to see another Sabbath." The children, not being particularly concerned about the "feeble thread of their existence," did not even bow their heads but talked and were otherwise disorderly during the entire prayer. How much better a unison prayer would have been in which all could have participated.

The offering should be made a part of the worship service. It should be preceded by an appropriate Scripture sentence and received with a response. This will enhance its worship side in the minds of the group. The theme of the prelude may be continued during offertory.

The Scripture readings should be devotional. They may be passages that are themselves prayers or psalms or those that are most directly God's word to men through Jesus, the prophets or apostles. The Scripture passage should be repeated from memory or read in unison, as responsive readings are of little value for purposes of worship. The mechanics of the responsive reading are distracting and break up the continuity of the passage.

The selection of the hymns is important. If wisely chosen they will constitute one of the most powerful agencies we have in promoting real worship. On the other hand, if sentimental, trashy hymns with popular dance tunes creep into our worship services, the atmosphere of worship is lost and the tone of the service drops to the level of the hymns. The leader should know what good hymns are, both as to words and music, and use none but the best in the children's worship. One way to obviate the danger of using poor hymns is to see to it that only good hymnals are in use in the church school.

With the outline of the year's program before him, that is, a general theme for each month and the different phases of it to be expressed each Sunday; with his memory curriculum in mind; his Bible, hymnal, collection of prayers, responses and other bits of ritual he has gathered before him, the leader must fit his materials to his themes, with the idea of unity always in mind. Every element in the program must add something to the general theme and be a means of helping produce the desired attitude in the group.

The leader should seek the cooperation of the teachers in determining the effect of the services upon the pupils. It is necessary to test the materials used to see if they are fitted to the age of the group. The worship service should help to produce in the child the habit of worship; a desire to attend regularly the worship service of the church, and when the time comes to seek membership in it, and, above all, a consecration to a life of service for Christ and his kingdom.

With these principles in mind, the programs which will follow have been prepared and used in the worship of a group of junior-intermediate children. They have seemed to meet the needs of the group for which they were planned and there has been no question as to the worshipful atmosphere that has grown up around their use.

Each Sunday type-written or mimeographed copies of the service have been provided for the children and are distributed at the beginning of the session. They are placed in the front of the hymnal until time for their use at the worship service. At the close of the drill period the pupils are asked to find the places of the hymns and Scripture passage. Most of the hymns used in the programs may be found in any good Sunday-school hymnal.

When the places are found and the superintendent is seated, the pianist, without announcement, starts the prelude and the service moves along quietly and orderly; the only words spoken by the superintendent are, "Let us pray" before the unison prayer. There is no bell ringing, no urging to more hearty singing or better participation in any part of the service. This is not necessary in a well arranged service of worship with an underlying aim. A real service of worship always appeals to the children.

A Year of Opportunity

Building a New America and Helping One of the Significant Peoples of the World to Take Her Rightful Place in the Family of Nations, as Set forth in the Interdenominational Missionary Plans for 1923–1924

By Herbert W. Gates

"THIS year's textbooks for mission study have set a high water mark that it will be hard to equal." That was the remark made by many of those interested in missionary education in our churches and schools when the interdenominational textbooks for 1922-23 appeared. In their literary quality, their interest and practical usefulness, they certainly did set a standard. It is with the greatest satisfaction, therefore, that we see a series appearing for the coming season that measures up to last year's standard and even marks an advance in educational method at one point at least.

The interdenominational program of mission study is planned each year by the Missionary Education Movement, representing the mission boards of all denominations, in cooperation with the Council of Women for Home Missions, in the production of home missionary material; and the Central Committee on the United Study of Foreign Missions, with reference to the foreign books.

In each field, home and foreign, there are published a book for more advanced study, one of a more popular character, one for young people of approximately high-school age, one for juniors and a series of picture stories for primary children, besides supplementary material, such as maps, picture sheets and other illustrative matter.

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A Japanese Interior
From "Japan On the Upward Trail"

The Foreign Missions Program

It would be hard to find a topic of greater importance or with more of interesting detail than Japan, which has been chosen as the theme for the coming year. The authors selected are worthy of their task. Galen M. Fisher, who writes the advanced book, *Creative Forces in Japan,* was for twenty years Senior Secretary of the Y. M. C. A. in Japan. He writes from the viewpoint of one who has first-hand information. This quality of intimate knowledge is further increased by the cooperation of Christian Japanese leaders in the preparation of the book.

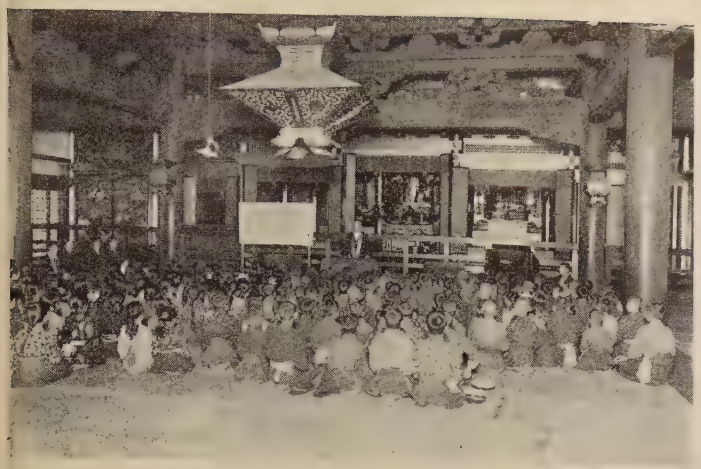
A second book, especially for young women and girls, is *The Woman and the Leaven in Japan,* by Charlotte B. DeForest, than whom it would be hard to find a better authority on the subject she has chosen. A daughter of a great missionary, Dr. John H. DeForest, she grew up in Japan and loved it as a child. She came to this country, entered Smith College and, after her graduation, returned to take up educational work in Japan. She is now president of Kobé College and has done much to infuse that leaven, the working of which in the life of Japanese womanhood she has so vividly described.

Japan on the Upward Trail is the book for young people of high-school age, written by William Axling, the organizer and director of the Tokyo Misaki Tabernacle. Its greatest charm is the vivid biographical sketches of Japanese men and women who have shared in the great adventure of the Upward Trail during the marvelous half-century that has seen Japan come out from behind her closed doors and take her place at the council table of the world.

For boys and girls of twelve to fifteen years of age we have *Young Japan,* a Handbook for Leaders, in which Mrs. Mabel Gardner Kerschner has outlined a series of lesson programs which are full of variety, interest and instruction. It is so rich in material that it can be used in a number of different ways and will be suitable for week-day schools of religion and daily vacation Bible schools as well as mission study groups.

For junior girls and boys, the Central Committee has published a book by Margaret Applegarth, *The Honorable Japanese Fan.* The author is well known as a writer for children, especially in missionary lines. There are many elements of charm in this book, although as a textbook for study it leaves much to be desired. Picturesqueness of style frequently interferes with clarity of description and makes it necessary for the leader to add a good deal in the way of explanation.

An excellent series of maps, in three sizes, has been



A Buddhist Sunday School
From "Creative Forces in Japan"

prepared to accompany these texts on Japan. The largest, 38 by 48 inches, is printed in two colors and shows the location of the principal mission stations of all boards. A smaller map, 28 by 32 inches, gives the coast outlines only; while a still smaller map for individual use is available in sets of one dozen.

The Primary Picture Stories on Japan consist of a series of six pictures, large enough to display in the Primary Department, each accompanied by a story suitable for children of this age.

The Picture Sheets on *The People of Japan* and *The Boys and Girls of Japan* are printed in half-tones on one side of the paper, each sheet containing about twenty or thirty pictures, which are excellent for poster making, scrapbook work, and so on.

Still another contribution to the wealth of illustrative matter is the *Directions for Making a Japanese House,* a sheet of 25 by 40 inches on which are outlined a cutout of the house and its furnishings. These cutouts serve a variety of useful purposes ranging all the way from that of play material for young children to a real project of study into Japanese home life and customs. Missionary societies have found that such a model, colored with water colors or crayon and set up in the lobby of the church or other prominent place, is a fine bit of publicity for their meetings.

The Home Missions Program

Readers of The Church School will be particularly interested in the home mission theme for this season because of its close relationship to religious education, as well as its inherent, strategic importance. *Saving America Through Her Girls and Boys* is the subject. In the advanced book, *The Debt Eternal,* Dr. John H. Finley, member of the editorial staff of the *New York Times,* has discussed the child in his relation to the various institutions and problems of social and economic life. Dr. Finley's experience as Commissioner of Education in the State of New York has given him a rich store of material upon which he has drawn with discretion and good taste.

In *The Child and America's Future,* Rev. Jay S. Stowell, well known as a writer on religious-educational and missionary topics, has discussed the same theme in a somewhat shorter and simpler fashion. These books should have the attention of every leader who desires to arouse interest in the educational task of the church. The religious education committee of each local church should be included in the groups studying these books.

In both of them the child appears as America's greatest asset, to be conserved and developed through proper care of health, recreation, wholesome occupation, education, home and religious life.

In the junior series a new policy is inaugurated this year, that of providing, not a reading book, but a course book for leaders. *Better Americans,* by Joyce C. Manuel, is the first of a cycle of three, of which the second and third will appear next year and the year following. This will give a series which may be continued year after year instead of having to use a new book each year.

In this first volume Miss Manuel has started with the aim of enlisting girls and boys in the enterprise of helping to make a better America and has centered her lessons and projects about the traits and characteristics that help to make better Americans. This book also will be very useful in week-day schools and daily vacation schools.

The Primary Picture Stories and Picture Sheets in the home mission group are of the same character as for the foreign, described above. The Picture Stories set is entitled *Helping Uncle Sam,* and the Picture Sheets are *America at Home* and *Children of the City.*

An extra volume published this year is *For a New America,* by Coe Hayne. It is intended particularly for students but will be of interest to any thoughtful group of young people. Mr. Hayne has set forth in picturesque and appealing fashion the stirring opportunities for life investment in the future development of our nation. He

(Continued on page 569)

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"The Gate Where One Tarries a Whole Day."
An Entrance to One of the Shrines in Glorious Nikko.
From "Japan on the Upward Trail."

Children's Week

"God help us teachers, parents, all to
live aright,
And may our lives all truth and love
unfold,
Since life for us no loftier aim can hold
Than leading little children in the
light."

Children's Week, a continent-wide campaign to emphasize the religious education of children, has been widely observed throughout the country for a number of years. The official date has been changed from a month in the spring to October 14–21. The purpose of the observance has been emphasized in THE CHURCH SCHOOL in former years. Suggestions for a program for the week may be secured from the International Sunday School Council of Religious Education, or from your denominational house. The accounts, published herewith, of the activities carried out in various sections of the country last year may prove helpful to those who are planning their programs for the week.—*The Editors.*

What We Did Last Year

AN observance of Children's Week is well worth trying even if for the first year or two one simply puts on some sort of entertainment to bring before the community the great needs of the children. Then, as the people begin to awaken to the fact that the children are the center of all interests, and that the children of today are the rulers of the world tomorrow, they are bound to "Give More Thought to the Children," not only in their play life—which is very essential—but in the training of the spiritual side of their lives, which is so often neglected in the home and given over to the Sunday-school teacher. If, through the Children's Week Observance, we can interest even a very few parents each year, help them to see the spiritual need of their children and how they can cooperate with the Sunday school and church in winning them for Christ and his kingdom, it is time well spent.

When we decided to observe Children's Week we mapped out a plan and program; then called a meeting of the pastors, Sunday-school superintendents, teachers, and other good workers of *all* the churches in Minneapolis, to help carry out the program. At this meeting the teachers of the fourth year junior classes were asked to bring their pupils, provided with scissors, paste, pictures, etc., to the church one afternoon during the week. They made enough posters to put in the window of every business place in Minneapolis, announcing the program for the week.

For various reasons we could not observe the dates given to us by our State Superintendent, but used June 11-18 instead. On Sunday morning, every pastor in the town preached a sermon on the Religious Education of Children. Sunday night the annual Children's Day program was given. Monday afternoon there was a parade and song festival participated in by all the Sunday schools. The Cradle Roll babies in decorated carts led the procession. The boys carried flags and the girls carried flowers, and when we arrived at the court house lawn the children showered the "old soldiers" with flowers, as they were our special guests. On Wednesday *all day*, the county health officers held a pre-school Health Conference where a great many little children were weighed and measured. Thursday night about fifty children from the different Sunday schools gave a pageant or playlet, *The Fairies' Model Kingdom*, in the high-school auditorium. On Sunday afternoon a Story Hour was conducted. Sunday night there was a Community Mass Meeting in the school auditorium, where the program consisted of short talks by the pastors on subjects suitable for the occasion, illustrated songs, and two dramatizations, *A Morality Play* and *Any Child*. As a follow-up of the week the teachers visited the homes of pupils and through these visits the enrollment of each Sunday school was largely increased.

We are about to organize a parent-teachers' association, which is and has been needed so much here. We are convinced that greater interest is being shown in the children of our community than existed before the Children's Week Observance. It was a busy week but a most profitable one.

—*Mrs. John E. Hart, Minneapolis, Kansas*

Children's Week in a City

THE program for Children's Week in Hartford, while varying in the different churches, was inaugurated on Sunday at the Fourth Congregational Church where the Children's Rally was held.

Invitations had been issued by the committee with the request that each school bring some distinguishing banner or emblem. The Girl Scout ushers escorted each division to its assigned location in the church. Between seven and eight hundred children attended. The program consisted of familiar hymns, the repetition of memory Scripture passages by two departments, dramatizations of *Ruth*, *The Good Samaritan* and *David Sparing Saul* by other departments, and an object lesson given by the superintendent of our newest school. At the close of the service a parade led by the Girl Scout band encircled the spacious grounds; then the children gathered in front of the church for a large group picture, thus bringing to a climax a very effective and interesting program.

In some churches calls were made by the teachers during the week. Story hours were arranged. Parents' meetings were held giving the teachers opportunity to explain the work done in an up-to-date graded school. There are yet parents who have no conception of the need of continuous attendance and consecutive work on the part of the children. The topics for discussion in the parents' meetings were of vital importance and we feel that something was accomplished.

A May Party was held for the children of the Fourth Congregational Church, including the winding and braiding of the May Pole on the lawn, and a flower parade. The refreshments were May baskets of candy and ice-cream cones.

Among other features of the week were the two Children's Week Windows loaned by two large department stores of the city. In these windows were displayed samples of the graded lesson material, illustrative pictures, birthday calendars, samples of handwork done by the children, Thanksgiving, Christmas and Easter posters, etc.

During the previous week, Children's Week posters, made by girls from the older departments and younger teachers, were exhibited in store windows and at the doors and vestibules of the churches.

One rather surprising result of the week was the sudden revival of interest in the Cradle Roll. This was probably occasioned by the renewed interest of the parents in the work of the active school and the desire to bring the little ones into line for coming opportunities for training. Over

twenty children were brought to the church for baptism on Children's Day and most of these had been placed on the Cradle Roll during the short time intervening between the two occasions. We feel that Children's Week was really worth while.

—*Ida T. Francis, Hartford, Conn.*

Celebration in a Small Town

PLATTSBURG is a small town of 2,000 population with five schools. Another school in the country joined in the Children's Week Observance. We have had a celebration each year since the movement began, this being by far the most enthusiastic and finest ever held. In preparation for the week we had a "Bake Sale" of cooked food and made about eighty dollars for expenses.

Three weeks before the time set we appointed committees, all schools being represented on every committee, with chairmen in charge whom we considered capable and interested. Only a few, very few, refused to act on these committees. There was one on the mass meeting and the playlet, one for posters and advertising, one for each of the special events for the children, a cradle-roll party, party for beginners and primaries and two hikes for junior boys and girls.

On Sunday the ministers spoke on subjects relating to religious education. Tuesday morning we had a survey of the town which showed very few children out of Sunday school but gave each church some valuable information concerning some families not in touch with churches.

Wednesday night we had a mass meeting which was well attended, and a lecture thirty minutes in length followed by *Any Child*, playlet from the *Pilgrim Teacher*.

Thursday afternoon there was a cradle-roll party at one of the churches attended by about sixty babies and their mothers. There was a little program of music and talks for the mothers while the babies were entertained with games. A story was told by one mother. The program was followed by a game for mothers guessing their babies from backs of heads shown through a sheet with a hole in it. Cream and cake with coffee were served to the mothers and animal cookies to the children.

As a result of this party some of the cradle rolls were revised, one new superintendent was enlisted and attendance at some of the Sunday schools increased. The party was one of the pleasant events of the week and much appreciated by mothers who can seldom attend any on account of baby or babies.

Saturday was the big day for the children when we had the parade followed by a picnic for the primaries and beginners and hikes for the boys and girls of the junior departments. We met at the grade school and two of the churches nearby and carried the children and teachers in thirty cars and trucks. One was the band truck in red, white, and blue followed by the Boy Scouts who led the junior boys in their hike. There were two or three special cars, specially decorated, one being a truck of twenty-four beginners all in white with a May Queen. The Cradle Roll Department was represented by a special car in pink and blue carrying a cradle and two mothers with tiny babies. Many of the cars were decorated with crepe paper and one was beautiful with boughs of cut birch and other greens over white. The primary children carried balloons mounted on switches. These added much to the beauty of the parade.

Courtesy of Feather Studio

Children's Week Parade, Minneapolis, Kansas

The picnic was attended by one hundred and fifty children, workers, and teachers, and the junior hikes by about that number. There were games and story-telling and refreshments of course.

Posters advertising the week were made by the children of the sixth and seventh grades under direction of the art teacher and some were quite clever and beautiful. Everybody seemed interested and Children's Week in Plattsburg was a pleasure to both young and old. We cannot estimate the results—all of them—but we held a Vacation Church School this last summer which I feel sure is indirectly one of the outgrowths of the splendid cooperation of all our Sunday-school workers.

—*Mrs. J. C. Bland, Plattsburg, Missouri*

Story Hour, Webb City, Missouri

In a Rural Community

SINCE the completion of the new church at Cortland, Nebraska, no program has quite equaled the Children's Week program observed April 30th to May 7th of last year. Although the village has a population of only three hundred inhabitants, with a rural constituency of approximately one thousand, the aggregate attendance at all of the services during the week was seventeen hundred and forty-six. The April issue of THE CHURCH SCHOOL furnished an abundant supply of suggestive material from which the leaders of the local church obtained many helpful ideas. The entire

Beginners on Maypole Truck in Parade at Plattsburg, Missouri

program was under the direction of the president of the ladies' society of the church. Over one hundred served on committees and practically every home in the community had a part in the program. The community was informed of the week's program by many original posters made by the church-school pupils and displayed in the local store windows. Many thought the poster idea would not be worth while in a rural community, but it was largely responsible for the splendid attendance of the week.

On Sunday an address was given by the educational director of a nearby university church on the subject, *The Importance of Religious Education.* He presented the educational point of view of the church today.

On Tuesday, *Daddy Long Legs* in motion pictures was given as a free entertainment.

The ladies' society of the church gave a reception to the Cradle Roll Department and their mothers on Wednesday afternoon. The children were entertained by the older girls in the children's rooms of the church, while the mothers enjoyed a program in the ladies' parlor. This program revealed to the mothers the real significance of Children's Week. Talks were given on the following subjects: Biblical Illiteracy among Protestant Children, A Mother's Responsibility to her Children for Their Religious Education, Cooperation of Church, Home and School in Religious Education. Lunch was served to the mothers and children and more than fifty May baskets were given to the children. This splendid program would not have been so successful had it not been for the enthusiasm of the teachers of the Cradle Roll Department; they visited practically all the homes of their pupils, giving the mothers a personal invitation to attend this meeting.

On Thursday evening the May Day pageant *The King's Daughters* was presented by the younger children. The gymnasium was beautifully decorated with branches of trees, flowers and peach blossoms. The Maypole drill, the dramatic representation of the king's garden and the awakening of spring and the flowers by the fairy children, who came dancing from their hiding among the vast foliage, presented a beautiful spectacle to the audience.

The mother and daughter banquet given by the fathers and sons of the church proved the most successful event of the week. The banquet was prepared and served by the men and boys. The room was tastily decorated and music was furnished by the men's orchestra. One hundred and eighty-five mothers and daughters were present. Mothers and daughters responded to the following toasts, Daughters of Today, To Our Mothers, The Kind of a Daughter I would Like my Daughter to Be. One mother sang *Mother o'Mine;* a daughter sang *When Mother Sang Hush-a-bye Baby to Me,* accompanied by the piano and violin.

A story-telling hour was arranged for the elementary division of the church school on the following Sunday. The closing service of the week was the presentation of a character play.

Two results are very evident: a renewed interest in religious education and a conviction that people in a strictly rural community can put on a worth-while religious program.

—Oliver M. Adams, Cortland, Nebraska

Program for the Week

The purpose of Children's Week is to emphasize the importance of Child Life, with special attention given to their religious training. The following program was carried out in a church in a town in Nebraska.

1. Children's Story Hour each afternoon, except Saturday and Sunday, at 4:10 o'clock, for children six to twelve years of age. All children of these ages were invited.

2. An Exhibit of Sunday-school material and work was displayed in the Farmers' Grocery window.

3. Sunday evening: a service in the church. Subject of sermon, *The Child in Our Midst.*

4. Tuesday, 7:30, Father and Son Banquet to all men and boys of the church and congregation. The main address was given by the pastor. Every man brought a boy, and every boy came with his father or some other man as an adopted father. One boy to one man.

Cradle Roll Party, Plattsburg, Missouri

Pageant, The Rights of the Child

5. Wednesday evening:
   7:30—Midweek service at the church.
   8:30—Camp Fire Girls' Program at the Town Hall.

6. Friday. "Parents' and Young People's Night." At the church. An address was delivered on *The Psychology of Childhood and Youth.*

7. Sunday. Sunday School Institute.

PROGRAM

10 A. M.—Practical Work with the Sunday School.

11 A. M.—An Exposition of the Graded Lessons.

3 P. M.—A Conference on Religious Education. Religious Education in Elementary Grades.

Religious Education with "Teen-Age Folks."

8 P. M.—The Church and the Community. "The Child and the Community." "How a Church May Transform a Community."

—Frank A. Lindhorst, Waco, Nebraska

A Children's Song and Story Festival, for Children's Week

By Maud Junkin Baldwin

SUCH a festival may be made a very helpful and joyful event for the children as well as for their parents, but it must be carefully planned within the range of the children's interests and experiences.

Divide the children into three groups, beginners, primaries and juniors. After a story explanation of each song or hymn, provide them with mimeographed copies of the words to take home so that they may be memorized. Arrange for two rehearsal periods for the special groups during the week days preceding the festival.

On the day of the festival a committee appointed for the purpose should reserve seats in the place of meeting for the children. The remainder may be occupied by parents and friends. Teachers should sit with their classes.

PROGRAM

Theme: Loving and Helping Jesus.

1. Song:
   Brightly Gleams Our Banner (juniors)
   Provide the children with small church flags to be waved during the singing of this hymn.

2. Song:
   Saviour, Teach Me Day by Day, Love's Sweet Lesson to Obey (primaries and juniors).

3. Greeting and Prayer
   By the Pastor or Presiding Officer.

4. Bible Stories:
   (a) A Shepherd and His Sheep—Story 17, First Year, International Graded Beginners Series.
   (b) Returning Good for Evil—Story 47, Course III, International Graded Primary Lessons.
   (c) Courage to Do Right—Story 33, Course VI, International Graded Junior Lessons.

5. Songs:
   (a) The Children's Service—Beginners (*Songs for Little People*).
   (b) Oh, What Can Little Hands Do—Primaries (*Songs for Little People*).
   (c) Dare to be Brave, Dare to be True—Juniors (*Hymnal for American Youth*).

6. Stories—One or more of the following:
   (a) Knights of the Silver Shield—Alden.
   (b) The Little Hero of Haarlem. (*In How to Tell Stories to Children*, Bryant.)
   (c) The Legend of St. Christopher. (*In Children's Ethics*, Cabot.)
   (d) The King of the Golden River. (*In World Stories Retold*, Sly.)
   (e) The Great Dipper. (*In Kindergarten Stories and Morning Talks*, Wiltse.)

7. Song:
   The Knights' Marching Song—Primaries. (*Songs for Little People.*)

8. Songs by Juniors:
   (a) I Would Be True
   (b) Marching With the Heroes
   (c) True-Hearted, Whole-Hearted

9. Closing Hymn
   Now the Day Is Over—Primaries and Juniors

Tomorrow[1]

A Pageant for Children's Week

By Margaret Slattery

Stage Setting, Costumes and Directions, by Elisabeth Edland

This pageant has been so arranged that all departments of the school will be represented. See list of characters. Parts can be assigned in such a way that the burden of preparation will not fall on any one group. It is prepared with the average school in mind.

The service preceding the pageant should consist largely of songs and responses by primary and junior grades. Make certain that the program is so arranged that after the Prophet's words are spoken, the benediction and the stanza of the hymn sung from behind closed doors shall conclude the service.

Characters

Yesterday
Today
Tomorrow
Truth
The Christian
The Home Maker
The Business Men and Women
The Politicians
People of the World
War
Despair
Poverty
Disease
Peace
Trained Nurse
Health
Happiness
Prophet

The Pageant

(*Let the lights in the auditorium be turned out for a moment, or dimmed, as Today and Yesterday take their places on the platform. When the platform lights are turned on Yesterday is discovered leaning against the old-fashioned chair and Today is seated in the armchair, reading a book. Her back is toward the left entrance.*)

Today speaks: I do not know why one should read such a book unless he chooses to be wretched, miserable and unhappy. Is it not enough that one lives his own life? To be ever thinking, "What of the next generation, what will this do to the world fifty years hence!" Who can say? We have our own burdens—the war just over—strikes—famines—crime waves—uprisings here and there and everywhere. You can't change human nature and these things will always be, my father says. I'll relieve my mind with a little jazz. I shall not finish the book. I've read enough. More than enough!

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(*She closes the book and as she says the last sentence, hums a strain of modern "jazz," then rises, turning left as if to leave the platform. She sees Truth advancing to meet her.*)

Today: Oh, oh, I thought I was alone! Who *are* you?

Truth: It is *not* enough. There is more, much, much more. There is more than any book or multitude of books can contain. I am Truth. Sit down. I shall open your eyes—you will see. You are blind and you do not know it. Today has always been nearsighted. She looks at Now. But *you* shall see. I will show you the Truth. You shall see lights and shadows. Whether the shadows shall overpower the light or not is for you to decide.

(*She passes her hand over the eyes of Today, who leans forward on the edge of her chair, her hand shading her eyes. While Truth has been speaking Yesterday comes slowly forward. As Truth ceases speaking Yesterday lays her hand on Today's shoulder saying very earnestly*)

Yesterday: Listen to her. Look, my young friend, as she bids you, at all the things she will reveal.

Today: But I cannot bear it. I want to enjoy life. I do not want to think of these things.

Yesterday: You must! You must! *I* was once *Today*. Now I am Yesterday. Soon *you* will bear *my* name and join my company. *You* will be Yesterday. Hear me! One day when I was young—young like you—Truth came to me. She opened my eyes. She let me see. But I ran away. What can *I* do? I said. You can't change men. I was very busy. I made things—the things you have been using, Today. Yes, telephones and telegraphs, motors and wireless, airplane and submarine. I grew rich. I took good care of myself. If things went very wrong I acted but I did not try to understand. The teachers warned me, the preachers warned me, the doctors and nurses warned me, the dreamers and the prophets warned me. Once a Salvation Army girl standing before rows of terrible tenements wept as she warned me. But I would not listen. The task was so great! Those things will take care of *themselves* in time, I said. And then—then before I knew it *I* was *Yesterday* and you were Today. And I must look upon what I and those like me all over the world had done. Oh, the children!—the children! The little weary marchers through the Near East forever moving on and on into greater darkness and pain. And those other children! Moving in slow procession over fields of snow, they plead for food. Food for them all impossible even though you, Today, should do your best, and so they *die*. Suffering and despair were not meant for children and yet in many a land these are the only companions they know. Ah, Truth! if I had only listened, if I had acted then! If I and all others with me had accepted the task of making men! Yes, Flowers, not Crosses; Food, not Hunger; Life, not Death—it might have been! I blundered—forgive me Today—and follow not after *me*.

(*As she says the last words she goes slowly back to her place by the chair watching and listening.*)

Today: What shall I do? These things are in the hands of Fate—or God—what can *I* do?

Truth: These things are in the hands of man. God put them there. Look! I will show you Tomorrow—light and shadow, happiness and misery. You shall choose. You decide. It is *your* task.

Today: It is too much!

Truth: It is the law. Come! Come, you who are the Home-makers to be. (*She beckons to the group waiting to enter.*) Show to her the *Truth*.

(*Home-makers enter right. Truth and Today move toward left. Home-makers take position between Yesterday and Today, forming two definite groups, the good being nearer Truth. Each group should be in irregular formation, so as not to seem placed, just as if they stopped for an informal talk. Today can add a great deal to the impressiveness of the groups that follow by her intense interest, by her alternate expressions of hope or fear, though she does not speak.*)

First Home-maker (*Girl student speaking to boy student*): I saw the new motion picture last night. My, but some of those places where people live seemed impossible! You saw it too, didn't you? Do you suppose the pictures were true? That street in China and the one in New York! Do you suppose they were the real thing?

Boy Student: Sure I do! Dad says you can't show them as bad as they are. The film softens them down. We ought to get rid of that sort of thing. We call ourselves civilized. Some of those people live like animals. There's no need of it. We could change that if we wanted to. It was a great picture, wasn't it? And the jolly one that followed it. I thought I'd die laughing.

Girl with Tennis Racquet: No chance for the girls in those places for a good game, was there? Just imagine life without tennis and all the rest of it.

Boy in Baseball Suit: Or without ball? Huh? Gee, the only place those fellows could play ball was a field two miles away and they could use it when they could get it! No chance for practice. They ought to have a place to play same as the rest of us.

Girl with Flowers: Yes, and did you see the children from those homes who were in the hospitals and the poor little blind

Photo by Furness

Setting Showing Yesterday, Today, Truth, the Careless Business People and the Group of Thinking Citizens

ones in China? It just made me sick. I'm going over to the hospital now with these flowers. But—well of course—they don't really need flowers. They need good food, and clothes and sunshine and well—*everything*. When we've grown up and have homes of our own, things have got to be different. We've got to *make* them different.

Boy Student: Now you've said it. Say, what did you think of that dance hall they showed where those kids have to go if they go anywhere?

One of the Girls: Wasn't it terrible? But some of the boys and girls we know go to some as bad. Two weeks ago Friday, for instance.

One of the Boys: Yes, but the decent ones don't go or they never go but once. We ought to have sense enough to change lots of things. (*They stand in group close together apparently talking.*)

Girl in Party Dress to Girl with Vanity Bag: What's got *them?* What was the matter with the dance picture? It made me wish I was there.

Girl with Vanity Bag: Nothing the matter with it. We could show them some real parties, couldn't we?

Boy who represents "tough" element: Nothing the matter with that dance! I should say not. The matter's with them. They've joined the "joy-killers"—the reformers and all the rest of it. We could show them some movies, couldn't we? And the baseball stuff and tennis. Where do they think we get the time? We work afternoons. What? When we have grown up and have homes of our own we'll show them how to cut out the high-brow stuff. What do you say?

The Girls (*laughing*): You bet we will.

Truth: Go, my children, go! (*As the first group passes her she says*): Be strong—be strong. (*As the second group passes, she says*): We must give you a chance to be great.

(*The Home-makers pass to level two, the good keeping on the left and the others on the right. They may be seated if it can be so arranged. They must pay strict attention to the remainder of the pageant.*)

Truth (*turning to Today*): You have seen the material out of which tomorrow's homes will be made. This is just an average group. Some are better, some are worse. I have not shown you the feeble-minded, I have not let you see those who suffer every ill of body and mind through no fault of their own. Yesterday made them. You have them. What will *you* do?

Today: I do not know, but something. I must think. I must plan. I——

Truth: Come! Come, you who are to handle the Business of the future.

(*Enter right, the Business group, again forming two definite divisions, good business coming first and standing nearer Truth.*)

Boy with Pay Roll (*speaks to the high-type business girl with stenographer's book*): Yes, something will have to be done about it. We have the facts. If we in America can't give those who work for us a fair deal and make a fair living for ourselves we'd better go out of business I say. But we can. One trouble is the competitor without moral standards and without law to compel him to get some standards and live up to them. Look at this chart.

Girl with Stenographer's Book: I know. I have been studying the subject carefully. I'm going in business for myself some day. Did you see the report of living conditions in ——? How can a real business man compete with such a low standard of living as that? And child labor—now that we know the truth we ought to act. We must act.

First Speaker: Yes! At the meeting yesterday we business people said that the time had come when we should fight the *causes* of misunderstanding. We are going to *give* justice and *demand* justice.

Second Speaker: The only way to cure trouble is to remove its cause. We have been taught that, but now we must act upon it. The whole future of business all over the world is at stake. And we who see must act together, men and women, employers and employed. When we get into the thick of it we shall change things. We are beginning now.

First Speaker: We are. One has to *think* right before he does right. We're thinking. (*They move a little nearer Truth and seem to be talking.*)

Boy with box of cigarettes (*turning to companion*): Say, you'd think they were going in business for their health, wouldn't you? Not for mine. I'm going in for money, all I can get, any way I can get it and I'm not going to be troubled by *causes*. I've got one life to live and I'm going to get what I want to out of it. The rest can do the same. I don't care how the people who work for me live. It's none of my business. I'll pay them what I choose and not a cent more and they'll do as I say while they're working too.

Girl with typewritten papers: I'm not so sure of that. They don't do it now. They loaf on their jobs. They can get even that way. You can't catch them. They get by. Besides, you can't discharge them. Every girl in the office and the shop would go out too.

Boy: We'll have laws against that in time.

Girl: Yes, and we'll have other laws. It's a great life and we'll see who wins in the end. Maybe we'll neither of us win and then business will go down and out. We can both play then—no work to trouble us. You know sometimes I think those two people are right and *we're* all *wrong*, *you* and *I* and *all* like us. Perhaps we will have to "give justice and demand justice," as they said, or both of us be punished by no work to do or no one to do the work.

The Boy: There will always be work to be done and always people to do it, no matter what conditions are. Eat, drink, and be merry, tomorrow we die! Don't worry. I'm out for money. I've begun pretty well. In ten or fifteen years maybe I'll have things pretty much my own way. This world is made on the get-what-you-can basis. You'll have to wait for heaven for the kind of business they talk about.

The Girl: Perhaps! But there is such a thing as right and wrong. We shall see!

Truth (*As the first boy and girl leave the platform*): Keep up the struggle. Do not fail the world! (*As the second boy and girl pass her*): May you truly *see!* And see in time.

(*Business group slowly exit, apparently in conversation, to second level. Good group going to left and the others to right.*)

Today: Which will win? What can I do?

Can I change things? What questions press upon me!

Truth: Which will win? It depends upon you, Today. Which do you *want* to win? Do you want justice to employer and justice to employed? It is possible. You can decide.

Today (*standing*): I must seek wisdom. I must think. I must act. I——

Truth (*beckons to the waiting group*): Come! Come and stand in the presence of Today, you in whose hands there lies so much of the future of all the world.

(*First group of Politicians enter right, taking the following group position between Yesterday and Today. Two politicians in center. Between them stand Law-breaker, to the boy's right, and Profiteer to the girl's left. Alcohol stands on the boy's left, and Child Labor to the girl's right. The Politicians are turned slightly toward each other, but the others face directly forward. They are more or less the automata of the politicians. They stand and whisper together for a brief moment, nodding their heads.*)

The Boy: Yes, they've gone mad on reform. Whole battalions of them reforming. The church has been talking plainly enough to be understood, too, of late. They have forgotten some of their long words and have been doing things. And the clubs —we've got to keep our eyes on the men's clubs and the women's clubs. I view with alarm their recent activities. But we shall win. It will be a long day before they rid the country of our friend Alcohol and we're pretty safe with him around. *I* intend to stay, don't you? (*He puts his hand on Alcohol, who nods and grins.*) We will protect you. Don't be afraid. (*Puts his hand on Law-breaker, who looks wise as he nods his head*) and you—you are all mixed up in this thing. Well, treat *us* right, that is all we ask. We have things pretty much our own way. We can always count on you! Everybody wants something! Find out what he wants, give it to him or promise it to him, and there you are. We are a clever lot, aren't we? And not growing any duller!

Girl: You should have heard the students speaking yesterday on World Friendship. If you want to know it, they will have to be looked after. They are interested in the whole world. They were there from every country. There was lots of talk about standing together—and—

Boy: Well, we're fixing that with "danger to America" doctrine. We're watching them. The propaganda is ready. Our crowd can hold office just as long as we can fool the people and that is not so hard. Remember what I said, Find out what a man *wants*, or what a company of men want. Promise it to 'em. Give it to 'em if you can. If you can't then give 'em enough to make them think it's coming. We're past masters at that. Keep the idealists from getting together, divide 'em up. Ha! Ha! we're safe. I don't need to tell *you* that. The women. I think, prove themselves as good as the men at our little game!

Girl: Yes, you don't need to worry about us.

(*The boy puts his arm around Alcohol and the girl takes the hand of Child Labor. They leave the platform left in this way with Profiteer and Law-breaker just ahead. As they pass Truth they are whispering together. They turn their backs to her. Take their position on right on second level.*)

Truth (*aside*): Yes. They whisper—they whisper. Always at work in the dark. They are afraid of *me*. They fear naught else. They shackle me! When I am wholly free their day is done.

(*The second group of politicians enter right as the first is leaving. They take their places between Yesterday and Today. The politicians are in the center. Between them stand the Law to the boy's right, and Fair Profits to the girl's left. Plenty stands on the boy's left, and Child Protection on the girl's right.*)

Boy: But only good government *can* save us! Plenty with his beaming smile can be found only where men in office are square and honest and really want all men to have a fair deal. Some of us have got to get busy. Bad politics have never been afraid to *talk* and we've given them too much. We're very good at telling them what *they ought to do*, but we don't make them do it.

Girl: But how can we? It used to look very easy to me and now it looks like the most terrible problem men ever had to meet. They descend so low one cannot meet them with their own weapons. Good men and good women can't fight on their grounds.

Boy: But good men and women can fight them. We have got to teach respect for *you*, sir. (*He lays his hand upon the shoulder of Law.*) Not only to teach others to respect you, but to do it ourselves whether we like your particular demands or not. You are our only hope, sir. We have been very careless about you. But now we mean to fight for you —to fight as never men fought before. To win! We are determined to win. We have counted the cost and our work has begun. There shall be no boasting, but there shall be toil and sacrifice—and Victory.

Fair Profits: I suppose then *I* shall have a chance. I've waited a long time. But with the Profiteer going about doing as he pleases what chance do I have? I shall welcome the day when I have the real help of the law.

Girl: You shall have your chance. There are thousands of women ready to give it to you. They are getting stronger, gaining more knowledge and growing more courageous every day. And you too (*putting her hand upon Child Protection*), you shall grow strong. Your work shall grow until not a little child in all the world shall be cheated of his play-time, robbed of his toys to make gold for men. We long for power for many reasons, but more than any other because we want to help you to set a million little toilers free.

Boy: (*turning to Plenty*): We want *you* too.

Plenty: Yes, everybody wants *me*. But you can't have me unless you take good care of the Law and of Fair Profits and some other things. I follow. I do not lead.

Boy: You shall follow us! We will play the game clean and fair. The Law shall be our right hand. Come, there have been words enough. Deeds now! Deeds done in the open, in the light of day, in the presence of Truth.

(*He salutes Truth as the group passes to level two to the right.*)

Truth: Oh, Today, you have seen it as it is. One of these groups will rule our nation, kindred groups will rule the world. You may say *which* shall rule. Having seen—can you put aside your duty and be content?

(*Today half rises from her chair, but Truth waves her back.*)

Truth: Wait, I have more to show you. (*She beckons to the waiting group.*)

Truth: Come! Come, you who make up this puzzling world. Once more Today

Photo by Furness

"What of Tomorrow?" asks Christianity of Yesterday and Today

must look at the *Truth*. Come, People of the World.

(*Enter simultaneously the two divisions of the group, People of the World. The group with War at its head enter right and take their group position, War well forward near the center. Behind him in a diagonal line position leading toward Yesterday stand Despair with her two children, Poverty and Disease, clinging to her skirts. To the right of Yesterday, in an irregular diagonal line leading from Yesterday to the entrance right, stand the representatives of the nations. The second division of the group take the same position on left. Peace opposite War, Trained Nurse with her two children opposite Despair, and representatives from the nations opposite those on War's side.*)

War (*turning to his group*): We win, but not as fast as I could wish. We must hasten. You, Japan and China, India, America and all the rest, go to work. We must have more guns, greater warships, millions of ships that sail under the sea and ships that sail in the air, gases and flames, shot and shell. We must drill. We've finished one great struggle and almost won—next time we will win. All the world will bow down—

Japan cries: To me—to me. I shall rule.

China cries: To me—I have the men—millions and millions.

America cries: To me—I have gold and I have men. (*They draw swords and point guns at each other.*)

War: Wait! Wait! There is time enough. Get ready.

Despair: Are you quite sure your plans are best? What of me—and the children, have you thought of us?

War: You will always follow us, but when we have truly won and the strongest have triumphed, all will be well for you.

Russia: Perhaps! Perhaps!

Despair: So you have always promised. Will you ever fulfill?

War: Wars must come! Men must fight! We must forget such as you. War has always been. It will always be. We are a strong company. Who shall defeat us? Prejudice is our father. Ignorance is our mother. They have taught us to hate. Who can overcome hate? Or fear? *Who* can destroy them?

Yesterday cries:

"For frantic boast and foolish word,
Thy mercy on thy people, Lord!"

Peace: We can! We can defeat you! Brotherhood is our father, Knowledge is our mother. They are teaching us to understand. When we understand we shall love. War, you have ruled for a long, long time. No one has ever thought that you could be banished from the world. Now they are beginning to think that you *can* and that you *will* be banished. That unless you are, Happiness will forever leave us and our lives shall be Despair's and our children like hers. No! *We* shall destroy Prejudice, your father, and Ignorance, your mother. Brotherhood is growing stronger, Education is holding up the hands of Knowledge. If only Today will see the truth and act, your doom is sealed. If Today fails to see and act then woe—woe—woe to us and to all the world for many a century to come!

(*Today with Truth go to the back center, standing between War and Peace, who move back a few steps.*)

The Nurse: Surely she will not fail! Yesterday has warned her. Truth has spoken to her. If she need more proof, let her look at the children of War and the children of Peace; she cannot fail the world now.

(*She leads the two children, Health and Happiness, toward Today and they curtsey to her, then stand aside at Today's left as Despair leads her two children to Today's right, where they kneel as Despair turns with outstretched hands to Peace. A second's silence. Then as they rise and leave the platform, right, Yesterday speaks.*)

Yesterday:

"Judge of the Nations, spare us yet,
Lest we forget, lest we forget."

Truth: Perhaps you have seen enough! Yet there is more, so much more. But I will wait.

(*As she is speaking, little Tomorrow enters right, passes Yesterday with a look of curiosity, then walks to Today, standing close beside her chair.*)

Tomorrow: My name is Tomorrow. I'm afraid. I don't know which way to go! Will you take care of me?

(*Today sits down in the chair and takes the child upon her lap as The Christian with the Cross-bearer at his left side comes to the platform.*)

The Christian: Behold Yesterday bowed with the consciousness of her failures! (*Yesterday bends low over the chair.*) Behold these, all these—Home-makers and Business, the Politicians, War and Peace, all making their plans for good or ill. Behold Tomorrow sitting in your lap. What will you do?

Today: What will I do? Oh, I will do anything—anything to save Tomorrow from these who are sitting (*or standing*) here below me (*gestures right*), these who have shown me what they would do to her. I must save her. My friend, you carry the sword of justice in your hand. Can you help me? Who are you?

The Christian: I have a very old name, but an ever new passion. As the generations come and go I stand before men and challenge them. Yesterday saw me, heard me, turned from my plea. The nations of the earth heard my call but went back to their bargaining. I have been turned aside for endless years. But whenever men have listened to me I have brought them help. Now I come again. I am better prepared to do battle than ever before. New strength is in my arms. The church has been setting me free. It has sent me into the world and I have learned much. I have learned that the most powerful sword on the earth is Justice and Fair Play. It is the *only* sword that ever can bring Peace and Joy to men. I am *The Christian*. I wear a new fresh band of Courage written on my brow. Love is in my heart. The Cross is on my banner. I am determined that as men of greed love gold even so shall I love *good*. As they follow *self*, offering to give their *souls* to gain their ends, so will I follow Christ, offering all to gain *his* ends—the kingdom—the kingdom of joy, of light, of law, of *God upon the earth, this earth!* I have breathed my spirit into the minds and hearts of these whose pledge to justice, peace, and right you have heard. They will battle with me. I will help you—*Give me Tomorrow!!* Let me teach her. Give *me* the child.

Yesterday cries: Yes, yes, give her the child!

Truth speaks: Today—give her (*or him*) the *child*. All else is futile. He (or she) will train her in the new way—the way that will banish Hate. Give him Tomorrow—through the child shall the world be saved.

Today (*rising and leading the child to The Christian who also comes forward so that they meet forward center*): Take her. Fill her with gladness and joy! Teach her justice and love! Let Truth be her constant companion. All that I have missed, help her to find. Help her to make this a new world of *peace* in which men shall *triumph* over Fear and Wrong and Hate.

(*She kisses the child, who takes the hand of The Christian unless she is small enough to be carried, in which case Today may place her in The Christian's arms.*)

Truth (*following Today*): It shall be well with the child. Go with her. Follow Christian and help bring these things to pass. There will be many a struggle, many a battle to win. Take with you *these* (*turning to the group of good Home-makers, Business Men and Women,* etc.), these who have seen the light, whose hearts beat high with hope, whose dreams are for the Welfare of the world. Be strong! Fear not. They that be with us are more than they that be with them and Right shall win.

(*On the words, "Take with you these," this group either stands, if they have been sitting, or group closer to The Christian, who stands with Today and Tomorrow on either side of him. Truth slowly steps back to center back. Yesterday moves back to the group of undesirables.*)

Yesterday (*she raises her hands and cries aloud*):

"Lord God of hosts, be with them yet,
Lest they forget, lest they forget."

(*War and Bad Politics hurry toward Yesterday, the others following to form a group like that standing about The Christian.*)

War: Tell me, O Yesterday, what does it mean? Surely there is no danger. Yet my heart sinks.

Bad Politics: Have no fear. I am with you, we are all with you. I hate the light upon their faces. I like not the Christian's sword. I care nothing for justice. I want naught to do with Truth. And I am not afraid!!

War: No! Why should we fear? The Christian is our enemy, but for long generations we have mocked her, deceived her, triumphed over her—chained her! We can do it again. We must capture the child. We must seize Tomorrow or there is no hope. Our swords! Come, our swords!

(*As War has been speaking The Prophet enters left on the platform. Bowing to Truth he crosses and stands facing War and his group. As they raise their swords he speaks.*)

The Prophet: Wait, put down your swords! (*They obey reluctantly.*) I am the Prophet. In all ages I have spoken, but men have only now and then heeded my words until in future days the words have come to pass, and new generations have seen them fulfilled. Hear me now! You will gain many a victory, for you are strong. You ask no questions as to your weapons save—By this can we win? But in the end you shall *not* win. You battle with the sword of Self and Greed. We shall defeat you with Justice, Brotherhood and Love. Behold Tomorrow, the child in the arms (by the hand) of the Christian. We shall train her—she shall put you to flight. The Christian will follow Truth into Freedom and Light. You will dispute with her every inch of the way but you shall not possess the child. *Tomorrow* shall be stronger, purer, more courageous, happier than Today. The new day is born—the day of the child, our only hope—the ray of light in the world's dark sky. Today has given Tomorrow to The Christian to be *taught* to love, trained to serve—God be thanked! (*He advances toward War and*

his company, raising his hand as in prophecy.) You do battle with the mighty weapons of Self, of Gold, of Ignorance, of Greed, of Hate—but Truth shall triumph through the child. *The Christian Spirit shall win!*

(War with his group raise their swords as they move slowly one step back, right. They exit slowly, one by one or in small groups. All have left the platform by the time Today is ready to follow Truth.)

Prophet *(turning to Truth continues)*: Lead us, O Truth. Truth, you alone can set us free. Follow the Cross to the Light. *(Truth walks down the center steps preceded by the Cross Bearer.)* Follow her, Christian! Follow hard after her with the child. *(Christian takes his place with the child behind Truth.)* Today, take your young soldiers of Hope and follow. *(Today with Home-makers, Good Politics, etc., etc., fall in line. Public Welfare with the two children, Health and Happiness, being last in the procession.)* Neither leave her nor forsake her, let nothing tempt you, let nothing make you afraid, let nothing turn you back. Battle for the child, live for Tomorrow. You shall win—*not* by power, not by might, but by my *Spirit*, saith the Lord God of Hosts!

(The Prophet bows his head, lifts his hands or kneels in prayer as he shall choose, while the procession, led by the uplifted cross with Truth and the others following, moves down the aisle singing with vigor and enthusiasm):

"Lead on, O King Eternal:
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest:
Lead on, O God of might!"

(As the procession reaches the exit, the Prophet pronounces the benediction and from behind closed doors the stanza is repeated as a response with the Amen.)

Directions for Setting and Costuming

Setting: *(All directions are given from player's point of view.)* Two platform entrances are necessary, left and right. Steps at front-center, leading into the center aisle, if there is one, will simplify and strengthen the Recessional. In many churches the pulpit platform is divided into two levels, a lower level on which the pulpit stands, and an upper level, which is the choir loft, or a level within the communion rail below the pulpit. It is well to use both of these levels in playing. For convenience, the pulpit platform itself will be called level one, and whichever of the other two is used, level two. Each group as it passes to the second level, or the back of the platform if there is only one level, must keep the same tableau position as when first playing. This pageant can be played on the pulpit platform, with no special setting other than the church background itself. Remove the pulpit and place to the right an old-fashioned chair and at center back turned slightly toward right, a modern comfortable armchair. If another background is desired, a cyclorama of silver gray curtains is suggested. As there is much experimentation at present in amateur stagecraft, the following setting is suggested for those who are interested in mechanical effects. On top of the gray cyclorama, run a border of lights, blue, amber, and pale rose-red. Before this drop a gauze curtain (mosquito netting) which has been soaked in water and pressed for softening. When *Yesterday* speaks, the blue lights are used. When *Today* speaks, the amber (or white) lights are used. When *Tomorrow* enters and speaks, the rose-red lights are used. A spotlight may be operated from the front, although the back-border lights are far more effective and do not interfere with the players.

Characters and Costumes

Yesterday: A senior girl who will impersonate with dignity and a certain amount of pathos a woman of sixty-five or seventy. Must have a dramatic sense as character depends upon action rather words.

Today: A young woman eighteen to twenty years of age. Select one suited to the character, earnest, wide-awake, modern in the best sense, with good clear voice, able to repeat the words with feeling.

Tomorrow: A little child of about three whom *The Christian* can carry down the aisle in her arms. If no little child is available a child of five can be chosen whom *The Christian* may lead by the hand. Be sure that the child is not timid and may be depended upon for its part. The child should be dressed in soft, white draperies with no decorations of any kind.

Truth: A young woman from twenty to twenty-five with a good memory. Select fine, high-minded type who can look and feel the part. Let her wear a white Grecian robe, white band across her forehead, with the word "Truth" in green, a fresh green vine across her breast and a rose in her hand.

The Christian. The Christian may be a young man in the later teens if one can be found who will be able to do it well. Should you choose a young man let him wear the costume of the Crusader, having the word Courage across his forehead and carrying the sword with paper ribbon attached to the hilt on which the word Justice is written. A small boy in the choir robes as Cross Bearer precedes him bearing a large white crusader's cross, mounted on a stick twined with green. The Cross Bearer stays beside the Christian and leads the Recessional. The Christian may be a young woman and should be, unless a young man of unusual talent is available. Let her wear the Grecian robe, the word "Courage" across her forehead, the sword of Justice in her hand. The boy bearing the cross will precede her.

The Home-makers. Select five girls and three boys about fourteen years of age. The girls come to the platform first, Choose if possible two girls without bobbed hair. This is not necessary but helps carry the part. Let them be the attractive, earnest type. One girl may carry books and a basket of flowers, the other may wear sports suit and carry tennis racquet. Let one of the remaining three girls carry a vanity case, look in the mirror using either powder puff or lipstick. Choose for this part a girl who doesn't use it ordinarily. Let the second girl be dressed in a somewhat extreme party dress, the third girl illustrates one dressed in very poor taste—high-heel shoes, silk stockings, wool skirt, blouse with short sleeves, or a sweater, large afternoon hat and conspicuous beads and hand bag. Let her chew gum if you choose.

Select three boys about the same ag as girls. Let them dress to represent op posite types as do the girls. The "tough boy, the student, the boy dressed in base ball suit.

The Business Men and Women. Selec two boys and two girls in their late teens, bright businesslike young peopl Let one girl wear a model business sui the other "everything wrong for the o fice." One girl may carry a stenogra pher's book and pencil, the other a pil of typewritten papers with envelope ready to mail. One boy may carry pocket notebook and a box of cigarette in his hand, the other a payroll.

The Politicians: Two boys and two girl about seventeen years old. They ma wear ordinary street dress. The firs boy and girl are followed by a group o four children about ten years of age wh surround them as they stand on th platform. They carry square banners o black crepe paper or cambric bearing i white letters the words, "Alcohol, Law Breaker, Profiteer, Child Labor." Th boy with the word "Alcohol" may carr a bottle if you choose, the Profiteer huge bag with a dollar sign. Let th girl representing Child Labor be small pale, her hair in disorder and shoes an stockings torn. All wear dark, unkemp clothing or draped in soft dark gray ma terial, torn in spots. The second bo and girl are followed to the platform b four children carrying banners, one wit the words "The Law" (may carry book), another "Fair Profits" (may carr a small bag with dollar sign), the third "Child Protection" (may carry toys o games), and the fourth, "Plenty" (carry ing Horn of Plenty). These wear ligh clothes or are draped in cream-white ma terial.

People of the World: Ten children may b selected from seven to nine, or from te to twelve years of age as seems best Divide into two groups, placing in each a child to represent Japan, India, China America, and, if you can get colored chil dren, Africa. If not, use one of the coun tries of Europe, preferably Russia. Le the first group carry swords and guns Their clothing should be old and worn

War: A Boy about fourteen, dressed i flaming red. A knee length tunic, with a three-yard drapery fastened to the lef shoulder, passing under the right arm and again fastened at the back on the left shoulder.

Despair: A girl of eighteen dressed in an ankle length tunic of soft dark gray with a torn drapery of black, fastened in same manner as the one worn by *War*.

Poverty: A boy of six, in torn and dark clothes, preferably a dull brown knee length tunic, much torn. Hair in dis order.

Disease: A girl of six in yellow-green knee length tunic. A cowl-shaped hood i worn far over the face.

Peace: A girl of fourteen; she wears a Grecian gown of cream white with a palm branch in her hand.

Trained Nurse: A girl of eighteen wearing regulation costume, with the words *Public Welfare* on a band across her breast

Health: A boy of six, robust and vigorous in play suit. Banner with word Health

Happiness: A girl of six in rose-pink softly draped tunic—knee length. Ban ner with word "Happiness."

Prophet: The pastor of the church. He may wear the robe of a prophet, or his own gown, as he shall choose.

Denominational Missionary Plans

Congregational Church

THE program of missionary education for Congregational churches is graded, with materials and methods selected for various age groups and departments of activity. For children and young people, the effort is made to center it as largely as possible in the church school and to make it an integral part of the general program of religious education.

For very little children a series of pictures and accompanying letters is being issued which set forth conditions of child life and parenthood in America and the world. These are designed to be used in connection with the *Cradle Roll* Department of the school. There are four pictures in a set and one special birthday letter. Once a quarter, or at any other convenient interval, the leader sends into each home one of the pictures with its explanatory letter. On the occasion of the child's birthday the special letter of greeting and congratulation goes with a suggestion of a thank-offering in behalf of the child for the sake of other less favored children.

For *primary* children, special material consisting of pictures and stories is issued by the various home and foreign boards, the latter making considerable use of the series of *Primary Picture Stories* issued by the Missionary Education Movement. Excellent texts for these grades in week-day schools or special groups are found in the *Mayflower Program Books*, *The Knights of Anytown* and *The Rest of the Family*, giving material for a three years' course.

For *juniors*, there is a similar course in *The Junior Citizen*. Special material is also furnished for this age by the mission boards, and in the series called *The Here and There Stories*, published monthly by the Department of Missionary Education of the Congregational Education Society. The value of this series, which has been widely used by leaders of various denominations, is now increased by the publication of a classified subject index to Volumes I to IX, thus making available for illustrative use over one hundred and fifty stories.

The general program for church schools is gathered up under the attractive title of WORLD SERVICE SCHOOLS, a development and improvement of the so-called "chart" plan which has been in operation for a number of years. Schools that enroll for this plan receive an attractive certificate of significant design, material for monthly programs prepared in interesting and instructive ways, and suggestions on a number of special activities including missionary reading, original programs, poster-making, handwork, and other projects.

Individual credits are awarded for satisfactory work along these lines, and the school as a whole may also earn merit seals, to be attached to the certificate for definite achievements in missionary educational work.

For *young* people, special outline programs are prepared with reference to the current home and foreign mission study books together with suggestions as to practical methods of making the work interesting and effective.

The church school of missions, or church training night, as some prefer to call it, has proved an increasingly effective means of reaching *adults*, particularly the men. Programs for six evenings of mission study are being prepared for the use of such schools this coming fall and winter.

For all organized mission study groups there is organized a *Leader's Helps Service*. The leader of any such group in a Congregational church, by sending for a registration card issued by the Department of Missionary Education, Congregational Education Society, may secure a package of material containing valuable information, facts for illustration, and suggestions on the methods of work. In all of this work the effort is being made to secure a proper blending of instruction and service activities, motivating the mission study by the immediate prospect of worth-while service.

Methodist Episcopal Church

THIS year the Methodist Episcopal Church approaches the end of the Centenary period, and must reassess its task and its responsibility in the light of that task.

General Mission-Study Theme

The dominant theme, then, of mission study in this denomination for the year 1923-1924 will be *The World Service of the Methodist Episcopal Church*. The theme takes its name from the title of the book which is to interpret to the church at large the demands upon it for world service. *The World Service of the Methodist Episcopal Church* impresses one at first with its impressive quality of make-up and then with its size and finally with its compelling presentation of need and program. Richly illustrated, full of pregnant maps and charts, carefully written by Ralph E. Diffendorfer, Paul Hutchinson, William F. McDermott, and others, this World Service volume has much to commend it to Methodists. *Part One* contains a trenchant statement of conditions and needs in the fields; each of the nine census divisions of the United States receives separate treatment, as does also each of the major foreign-field divisions. *Part Two* presents the agencies that are at work on the general missionary and educational problems of the denomination, and presents them as they desire to be presented, for each of the boards and agencies has provided its own material for this section. *Part Three* is in many ways a novel departure; it comprises the financial statements of all the agencies described in *Part Two*, showing their present expenditures with annotated commentaries; what they really need in order to do their work on an efficiency basis; and showing, finally, what they intend to ask the church to contribute in the first post-Centenary year. Never before have the missionary, educational, and benevolent expenditures of this denomination been so clearly analyzed.

Use of the World Service Volume

Now, obviously, few will read all of this big book, which reminds one of nothing so much as a combination of the latest Missionary Education Movement book and a school geography and a World Almanac. But *Part One* will be the mission-study book for most Methodists this autumn and winter. And the other two parts are there, for research, collateral reading and assignment, and reference.

The World Service Volume will be used in area, district, and sub-district training conferences; and the leaders thus trained will teach it in the local churches. It is expected that thousands of Adult Bible classes will elect to study this book, and helps for that study are being provided. Since the uniform lessons deal with missionary themes in the first quarter, the lesson treatments will suggest ways of relating material from the World Service volume to the teaching of these regular lessons. Many of the missionary services of worship for the church school will deal with problems discussed in this book. Some of the Epworth League devotional topics bear directly on the church's world service, drawing their substance from the volume, though the mission-study textbook for the Epworth League is Daniel L. Marsh's *The Youth of America*.

Women's Societies

The organizations under the Woman's Home Missionary Society will study the various books provided on the interdenominationally accepted subject, *Saving America Through Her Boys and Girls*, while similar organizations under the Woman's Foreign Missionary Society will study those on the theme, also accepted interdenominationally, *Japan*.

Missions in the Church School

Specific missionary-education plans for the church school relate directly to the underlying theme, *The World Service of Our Church*, and to the two secondary themes, *Saving America Through Her Boys and Girls* (home missions), and *Japan* (foreign missions).

There are three sources of instructional material. First, the new volume called *The World Service of the Methodist Episcopal Church*, already mentioned. Second, the two groups of books provided by the Missionary Education Movement, the first group dealing with the home missionary theme and the second with the foreign. Third, the magazine, *Missionary Education.*

Material in Missionary Education

Primary—Three months of the year, October, December, and April, will be given over to weekly missionary services of worship. Each of these three months will develop, through the weekly programs, a service project which will be completed as the climax of the series.
Stories, for use in connection with the regular lessons, both graded and uniform.
Dolls for cutouts; pictures, stories.

Junior—The monthly missionary program for juniors is replaced by three thirteen-lesson courses on present-day needs, problems, and accomplishments, as follows:
First Quarter: thirteen lessons for first-year juniors.
Second Quarter: thirteen lessons for second-year juniors.
Third Quarter: thirteen lessons for third-year juniors.
These lessons are planned for the correlated period. They are so constructed that any of the three courses can be used for the entire department instead of the one age.
Missionary material to be used in the teaching of the regular lessons, both graded and uniform.

Intermediate-Senior—Monthly missionary services of worship, keyed to the general World Service theme, but dealing specially with Japan and America's child problem. This is the service of worship best adapted for the one-room school.
Supplementary teaching material for use with the regular lessons, both graded and uniform.

Young People—Monthly missionary services of worship.

Adult—*Adult Appetizers*—brief, interesting incidents, anecdotes, statements of fact, to be presented each Sunday at the beginning of the Adult Bible Class session.

General
Book reviews;
Pageants and dramatizations;
Missionary calendars;
Maps;
Inspirational articles;
Articles on methods of missionary education;
Pictures;
S.O.S. (tells where to get things you need in missionary education).

Mission-Study Classes for Adults

All organized Adult Bible Classes are asked to study the World Service volume, either in regular class session on Sunday, or, preferably, in ten or twelve weekly meetings planned especially for this purpose. We hope to arouse a great enthusiasm for mission study among the adults of the church. There exist already, in these Adult Bible Classes, just the organization, the group-consciousness, and the leadership to accomplish that end. Then why organize separate mission-study classes? Every Adult Bible Class ought to become a mission-study class some time this fall or winter.

World-Friendship Correspondence

From a very modest beginning, this world-friendship correspondence project, sponsored by the Department of Missionary Education of the Board of Sunday Schools, is growing to important size. Foreign representatives of the board are constantly sending in the names of boys and girls who would like to exchange letters with American boys and girls. About eight thousand such names are filed. Slowly and carefully these are being introduced to American young people of high-school age. Many friendships are thus being created. Here is a most significant project in missionary education.

The Christmas Offering

Methodist Episcopal Sunday schools are asked to finish the hospital at Wuhu, China; to finish another hospital at Vikerabad, India; to erect a school building in Manila; to build a community house for the polyglot community at Rock Springs, Wyoming; to build another for much the same sort of people at Bingham Canyon, Utah; to build the Sunday-school unit of the new Japanese church at Los Angeles; and to put up community houses, or Sunday-school rooms, or gymnasiums, for the children whom our church ought to help in Wilkeson, Washington; in the St. Regis Indian Mission, Hogansburg, New York; in the Polish community, Buffalo, New York; and in two or three other places (one of them a Negro school in the South). To do this, a gift of $200,000 is needed. Some very definite missionary education will be done in securing this offering. The projects are such as can be completed by the gift designated. Next year the Christmas offering will include other projects; similarly, the following year, still other projects. And all of these projects are chosen in the interest of the unprivileged children of the world.

Methodist Episcopal Church, South

MISSIONS, having been at the center of the Master's thinking and planning during all of his earthly ministry, should today be central in the program of his church. Missionary education is therefore regarded as an integral part of our program of religious education in the Sunday school.

Policy

I. Organization. The provision in the Discipline of the Church is as follows: "Let every Sunday school be regarded as a missionary and social service organization, and promote education in missions and social service."

Every school, to function successfully as a missionary and social service organization, should have a missionary committee. The duties of this committee are suggested in a manual furnished each Sunday-school superintendent and chairman of Missionary Committee.

II. Instruction. The general program provides: First, for making a missionary atmosphere in the Sunday school. Second, for missionary instruction through graded missionary lessons, quarterly missionary lessons, missionary interpretation of the regular Sunday-school lessons when they are susceptible of such treatment, a monthly missionary worship service, mission study classes, elective courses in missions and missionary reading.

III. Expression. In order to guide the missionary impulse resulting from expanding interest, provision is made for prayer, Christian stewardship, directed offerings (these are called missionary specials), and life service volunteers.

The Execution of Policy

Organization

The organization involved in carrying out the program is very simple but when the small committee functions it is very effective. It is made the duty of the superintendent to appoint this committee, which is charged with "special responsibility for the promotion of missionary instruction and training" in the Sunday school as a whole. As the program of missionary instruction and training in the Sunday school must be thoroughly articulated with the entire educational program of the school, the committee is supposed to carry out its duties in thorough cooperation with the management of the school as a whole and also with the superintendent and teachers in each department.

Instruction

In order to maintain an adequate program of missionary instruction and training in the local Sunday school provision is made for: Avenues of Instruction—Agents of Instruction—Materials for Instruction.

The avenues of instruction include the regular worship service, one Sunday in each month as Missionary Day, the regular class sessions, extra class sessions and the missionary library.

The agents of instruction are the superintendent, the missionary committee, the departmental superintendents, and chiefest of all, the Sunday-school teacher.

The materials provided for instruction include monthly missionary programs, charts, maps, photographs, posters, pictures, newsletters from the field, stereopticon slides and curios. The Sunday-school literature includes missionary lessons in the Graded Series, the lessons in the Uniform Series which are susceptible of missionary interpretation, quarterly missionary lesson in place of the regular review and occasional blocks or sections of the literature devoted to the special subject of missions.

Besides the provision in the regular lesson literature mentioned above, carefully prepared textbooks are available for Elective Courses in Missions. These are adapted to the several age groups and are intended for use in the regular Sunday-

school hour. The Standard Training Course offers courses in missions for Sunday-school leaders. Our Sunday-school publications are open for missionary articles. Leaflets on all fields and types of work are kept on hand for free distribution in connection with the regular Sunday-school missionary studies.

Expression

To guide in their expressional activities the pupils are encouraged to pray for the "missionary special" of the school, for missionaries and the several mission fields, for the missionary leaders in the church at home and for the home church in its various forms of activity. They are also encouraged to practice Christian stewardship and to direct their offerings to some special object that their giving may be made concrete.

Every Sunday school and frequently departments and classes are given the privilege of taking a "Missionary Special." The specials idea is one of the big elements in our missionary work. Through its operation the giving is not to an intangible theory called missions but to a living, concrete, working institution or individual whose results may be seen and appreciated. This idea fits perfectly into the teaching program of the Sunday school because it harmonizes with the accepted principles of modern psychology and education.

Every effort is made to lead the student to link his life to some form of social service. He is taught that "the gospel of Jesus means not only new individuals but that it means a new world, a cleaned-up, kindly world, for the Christian gospel is a social gospel and finds its expression in brotherly kindness."

If the Sunday-school atmosphere is missionary and if definite Christian work is presented as a high challenge to the best that is in them, young people will volunteer for Christian service. To care for the pupils who are old enough to face the problem of choosing a life's work, adequate provision is made for the organization of Life Service Groups. These groups are in charge of wise directors.

The Reformed Church in the U. S.

A SPECIFIC course of study in departmental outline will be prepared and distributed without cost to every church school throughout the denomination. The course in Home Missions will center about the Hungarians, of whom a large number have been added to the Reformed Church during the past year. The course in Foreign Missions will be devoted to a study of Japan.

There will be distinct courses for the three main divisions of the church school, the Children's, Young People's, and Adult Divisions. The course will offer suggestions under the following three heads, Worship, Instruction, and Expression. Textbooks specially prepared in the two fields will form the basis of the course. Additional collateral readings will be offered. An effort will also be made as far as possible to adapt the courses to the week-day sessions of the church school. The *Heidelberg Teacher* will each month give suggestions as to how best to use the programs. These outlines will be ready for use in the early fall.

In order to promote missionary education along more unified and cooperative lines our General Synod at its recent meeting at Hickory, N. C., approved an overture looking toward the enlargement of the Mission Study Department of the Boards of Home and Foreign Missions so as also to include representation from the Publication and Sunday School Board and the Woman's Missionary Society. It is expected in this way not only to give Missionary Education its legitimate place in relation to religious education as such, but also to bring about greater unity and coordination in planning the curriculum of missionary education for the local church as well as promoting it in the field.

Disciples of Christ

THE present trend toward unification found early expression in the missionary work of Christian Churches (Disciples of Christ). In 1920 six separate boards were merged, becoming the United Christian Missionary Society.

The Department of Missionary Education of this new Board is charged with responsibility for bringing missionary vision, developing missionary conscience and inspiring missionary service throughout the church and its subsidiary organizations.

Missionary Educational Activities

1. *The Church School of Missions:* For years a plan of missionary education capable of reaching the entire church membership, and with ample time for effective missionary instruction and mission study, has been needed. The Church School of Missions, adapted to the natural lines of grouping and education, is becoming richly effective in meeting this need. Each year an increasing number of churches are adopting the plan with gratifying results.

Mission Study Texts published by the Missionary Education Movement are excellently adapted for use of different grades in the Church School of Missions.

2. *The Sunday School:* In addition to missionary instruction given in connection with regular Sunday-school lessons, all schools are asked to use ten minutes in the general, or departmental assembly periods for a missionary presentation. Material is provided for such exercises through *The Missionary Quarterly* published by the United Christian Missionary Society.

Suitable missionary books are recommended as elective courses to be used instead of the regular graded or uniform lessons. Sunday-school classes are also urged to meet as mission study classes for at least one course each year.

3. *Missionary Societies:* Programs for regular monthly meetings of Woman's Missionary Societies, Young People's Missionary Circles, Missionary Clubs for Intermediates, and Junior Organizations, are very potent and effective factors in the general missionary development of the churches.

4. *Christian Endeavor Societies:* "Missionary Program Booklets," for Intermediate and Senior Christian Endeavor Societies respectively, provide outlines and materials for twelve missionary programs each year. Such programs are based upon the regular topics formulated by the United Society of Christian Endeavor.

5. The plan of *Church Night*, coordinated with the regular educational organization and program of the church or the church school, is now being developed and recommended. Church Night takes the place of the old-time midweek Prayer Meeting and provides periods for fellowship dinner and social hour, for worship and devotion, for mission study and other elective courses, for Standard Teacher Training Courses and for committee and business meetings.

Plans for Church Night courses are formulated in three-month cycles, leaving to the discretion of individual churches the time each year when the congregation shall be asked to meet for Church Night activities and training.

Agencies for Missionary Education

1. *World Call*, a monthly missionary magazine featuring world missions, has wide circulation and carries also plans, programs and informational materials for local missionary organizations and activities.

2. *The King's Builders*, a monthly missionary magazine for juniors, carries missionary suggestions, lists of missionary books for boys and girls, and other matter of help and interest.

3. *Missionary Reading Courses* are formulated for various groups, including lists of books of vital interest to men. Widest possible distribution and use of missionary literature is promoted.

4. Extensive use is made of many general missionary books and pamphlets, together with publications devoted to the specific work and responsibilities of the Christian Church.

5. Stereopticon lectures are widely used.

Developing Leadership

1. Summer Training Conferences are conducted in many college and vacation centers. Increasing interest and attendance in such conferences are evidence of awakening Christian conscience.

2. Local and group church institutes for instruction and training of local leaders are increasingly demanded and are richly effective in the missionary education of the church.

3. Missionary and Stewardship rallies have their legitimate place in bringing missionary vision, developing missionary conscience, and inspiring missionary service throughout the church.

Projects in International Friendship

Miss Doll's Christmas in Foochow, China

By O. G. Reumann

This is a project in Missionary Education. A project, you know, is a chance to learn and an opportunity to act. This is primarily a Christmas project and especially a church-school project. What is your Missionary Education is our Religious Education. Don't forget the Sunday schools in the Foochow trenches.

"WELL, that's the most interesting Christmas I've ever spent," said little Miss Doll as she came home with a missionary from one of the Christmas festivities. "How different from last year! A year ago I was still in that department store in Boston, far off in America. I stood on the shelf for a long time, for there were many larger and more attractive dolls and no one seemed to want me. Finally a maid servant in a wealthy home came and took me away. She put me on the family Christmas tree and told me that I was to make ten-year-old Elizabeth happy. I tried my best but little Elizabeth had many larger dolls, some that smiled and could talk much better than I could; so I spent much of my time in the corner and was never given any attention.

Boy Scouts Ready for Christmas, Foochow, 1922

Some of the "Shops"

The Missionary Box

"But one day, a missionary lady came from Foochow, way off in China, and told us about all the children there that get only a few pictures for Christmas and who don't have any dolls. When Elizabeth came home from Sunday school that day she took me down from the shelf and dressed me up nicely and said, 'You're going far away.' Then they had a meeting of Elizabeth's Sunday-school class and I was wrapped up with cloth bags and pencils and soap and lots of things. All I know is that I couldn't move for a long time and for weeks I was thrown around in the express offices and once I almost got seasick. But finally just before Christmas I landed in Foochow in the home of the people who belong to the Lowell church staff and who were very glad to see me.

Welcome

"Then a nice lady gave me a hug and said, 'You're from Lowell, aren't you? Welcome! We have a little girl named Marion in our house and she'd love to play with you, for she has only a few playmates. But you just wait and see how they celebrate Christmas here and I am sure you will be able to make some one very happy.'

"And so I just watched to see what they did. You see there are no stores in Foochow where you can do Christmas shopping like you can in America and everything must be planned a long time ahead. Father orders things from wonderland-America, and mother begins to make dolls and other things. And if they want to make friends in America happy on Christmas Day they must think of them a long time before Christmas comes. I heard them say that they had a Red Cross Bazaar here a few days before Christmas and everybody was busy making things for that, for they wanted to make some money to pay for expenses incurred in the fall when the missionaries cared for the wounded soldiers.

"The missionary man brought a number of things but I had never seen such things before. One was a chair in which Paul could be carried by two of his playmates. Another was a dangdang basket to carry things across the shoulders just like big Chinese people do. And so they were awfully busy in that house at the time when I landed. People came asking for postal cards and presents and money for the Sunday schools. Then one day a rough looking man, who had no shoes and stockings, brought a tree. I had never seen such a tree before, but it was green and then I knew that they must celebrate Christmas out here too.

"Soon it was Saturday night when all the little missionary children and grown folks came for a mission Christmas tree. They gave presents to one another, especially to the children, and sang songs, just like they did in America. The children were so happy. Some Sunday-school class in California sent a missionary box of things for all the missionary children; something for each one. Each class sent one thing, and I wish that you could have seen how happy they were to get them.

Christmas Parade

"Then the missionary came home from a parade. He said that for the first time they had had a big Christmas parade of Christians. They had plently of parades in Foochow when idols had their birthdays, but at the time of the Christ birthday they had never paraded, partly because they were afraid and partly because there weren't enough Christians to make much of a parade. But this time the Foochow College students and a lot of Christians from churches went out with banners to let the people know that they were happy. They had Boy Scouts, and do you remember the postal cards that you sent out? Well, they were also given to the children as the parade passed through the streets.

"Then came Sunday and there were Christmas celebrations in many of the churches, so many that we could go to only a few of them, and I can't tell you about

ll of them anyhow. But first of all we vent to the College Church. It was filled o the doors, and oh, so many children! I met the new Commissioner of Police, who s only a young man, and they say that e used to go to Foochow College.

A Sunday-School Celebration

"We stopped again in the afternoon at he same church and again it was crowded, for they were going to have a concert. But we didn't have time to stay and so went on to Kai Nguong Lai Church. That was crowded too; four hundred or more boys and girls. But that was only one of fifteen churches in Foochow and near-by. As I saw that crowd I wondered what Christ meant to them. They spoke and sang. I could hear them say 'Jasu' very often. I couldn't understand what they said, but they sang the same tunes as we do in America. Then the pastor said that he had some things from the Lowell church where I came from and I wondered how they had reached there. He said that little boys and girls in America wanted to

Christmas Day

"Then of all things! I thought that I was in another world, for at five o'clock I was awakened by some girls singing *Hark, the Herald Angels Sing*, then followed other groups singing, then a band played Christmas Carols and they shot off firecrackers (for that is always the mark of a celebration in China). Some of the singing groups of students came to our house too. There was no more sleep for the weary; so all got up and Paul and Marion had their Christmas. How they did enjoy it! The sedan chair and the baskets and the rag dolls that mother had made and one that a friend had sent out. Quite a few things, but I missed seeing the mechanical things that little children get in America.

Multiplied Giving

"At ten o'clock it was church service and in the afternoon the college had open house when thousands visited the grounds. I thought that was funny, but they say they do things differently out here. That afternoon I saw a fine thing—the community Sunday school of the higher primary. The higher primary-school boys have a Sunday school and the money they take up in collections goes to run a Sunday school for the neighborhood children. The teachers are also higher primary school boys. In turn the collection which the neighborhood Sunday school brings in during the year goes to make the Blind School boys happy on Christmas. Then they gave presents to the neighborhood children and I thought for a moment that I was in a department store in America, for one of the Sunday schools at Jacksonville sends out a missionary box every year. All the things that you can imagine; balls and dolls and toys and pencils and puzzles and soap and face cloths and towels and needles and pins and buttons too. Then I thought of how multiplying this giving was, if my friend at home only knew.

"And that was Christmas—so different from those that I had seen at home—but the same spirit of joy and happiness. One could feel the message of peace on earth, good will to men, as children in one nation gave to another and as Christian children here gave to the non-Christian; the richer to the poorer.

"The missionary man went out to some more meetings; a Bible class with some soldiers I think, but I was too tired to listen. He told of other places, many of them that had nothing but the Christmas postal card and also of so many that did not know of Christmas at all. He also said that next day the students were going to turn the whole college into a Bazaar with stores and bands and all sorts of things; that there would be five or six thousand people pass through and that the boys would sell things and try to make some money and then buy rice for some poor family. Yes, the Boy Scouts will be there too—Prepared to Serve—anywhere. They haven't any tents, so they are building a straw hut near the church.

My New Home

"But I want to tell you about my new home. When I returned to the mission-

Christmas Celebration, Foochow, 1922

Christmas Parade

make them happy on Christmas day because they were happy. Fifty of the lucky ones received a bag with some little thing in it; soap and pencils and pads and balls and toys and also an orange and a picture for those who came regularly to Sunday school. Then I thought of how little it took to make them happy. Many of them didn't know much about Christmas, but they seemed so happy with their token from America and the postal card with the red Bible verse on the back. Then this fine thing happened. They asked that a red paper bag with a few Chinese playthings be sent to their American brothers and sisters in the Lowell Sunday school.

"That was the 'night before Christmas' and so the missionary man called all the servants together. They lighted the four candles that they had on the tree and he read of the Bethlehem story in Chinese. Then they all sang *Holy Night;* Paul and his mother sang in English, the father and the servants sang in Chinese, but Marion had a language all her own.

ary's home that night, he came in and said, 'Oh, but we haven't given anything to the pastor's little girl.' Then the nice lady said, 'There's the doll from Lowell, she's looking for a place to go to make some one happy.' So it happened that I now have a new home, a Chinese home. It isn't like my American home, but it is pretty clean, at least the people here say so. They don't talk much English, but they are awfully good to me. The little girl is nine and as cute as can be. She has never had any kind of doll before and she surely does take good care of me. I tell her about American girls and about the stories that I learned at Sunday school. She knows a number of them herself, but right now I am spending most of my time learning the language. When I know how to speak I want to tell more of the children about Christmas as we know it in America.

"And that's the way I spent Christmas in Foochow."

DOLLIE.

December 26, 1922.

Superintendent's Guide
to the
International Sunday School Lessons for September

The following pages 560–563 present in outline, for the ready use of superintendents, the International Sunday School Lessons for September, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, Scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons. The Beginners' lessons in the Closely Graded Series are not graded but are used in rotation.

I. The International Closely Graded Lessons
Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 48 SEPTEMBER 2	SECOND WEEK LESSON 49 SEPTEMBER 9	THIRD WEEK LESSON 50 SEPTEMBER 16	FOURTH WEEK LESSON 51 SEPTEMBER 23	FIFTH WEEK LESSON 52 SEPTEMBER 30	Departmental Groups Plan 1	Plan 2
4 and 5	BEGINNERS	**The Little Child and the Heavenly Father Part IV** D. **Beginners' Quarterly Year I—Part IV**	THEME: **Love Shown by Kindness** TITLE: David and a Lame Prince. MATERIAL: 2 Sam. 4: 4; chap. 9.	THEME: **Love Shown by Kindness** Stories 44–48 Retold.	THEME: **Love Shown by Kindness** The Story of a Shepherd and His Sheep. Luke 15: 3–6; John 10: 2–5; Prov. 27: 23. D. TITLE: The Story of the Good Shepherd. MATERIAL: Luke 15: 3–6; John 10: 2–5, 11–15.	THEME: **Love Shown by Kindness** The Story of the Good Samaritan. Luke 10: 30–35.	THEME: **Love Shown by Kindness** Stories 50 and 51 Retold; or any story chosen by the children.	B E G I	B E G I
4 and 5	BEGINNERS	**The Little Child and the Heavenly Father Part VIII** D. **Beginners' Quarterly Year II—Part VIII**	LESSON 100 THEME: **Friendly Helpers** TITLE: Helping to Build the Wall. MATERIAL: Neh., chaps. 1 and 2; 3: 28; 6: 15, 16.	LESSON 101 THEME: **Friendly Helpers** Four Friends Helping a Sick Man. Mark 2: 1–4, 10–12.	LESSON 102 THEME: **Friendly Helpers** Stories Retold. D. TITLE: A Little Maid Helping Her Master. MATERIAL: 2 Kings 5: 1–5, 9–14.	LESSON 103 THEME: **Friendly Helpers** Love for a Guest. Luke 10: 38–42; John 12: 1–8.	LESSON 104 THEME: **Friendly Helpers** Stories Retold: Stories Chosen by the children.	N N E R S	N N E R S
6	I	**Bible Stories for the Sunday School and Home Part IV** D. **Primary Quarterly Year I—Part IV**	LESSON 48 THEME: **God's Lovingkindness** TITLE: God the Creator and Father. MATERIAL: Review of Lessons 1 and 2.	LESSON 49 THEME: **God's Lovingkindness** God's Loving Care. Gen. 8: 22; Psa. 106: 1. D. TITLE: God's Protecting Care. MATERIAL: Review of Lessons 6 and 7, and emphasize Gen. 8: 22.	LESSON 50 THEME: **God's Lovingkindness** God's Care of Joseph. Gen. 37 to 42: 12. D. God's Nearness to His Children. Review the stories of Lessons 35–38.	LESSON 51 THEME: **God's Lovingkindness** God's Gift to the World. Luke 2: 1–20; Matt., chaps. 1 and 2. D. Review the story of Lesson 12.	LESSON 52 THEME: **God's Lovingkindness** Love and Thanks to God. Psa. 86: 12, 13a; Prov. 20: 11a. D. Generalization. Ways in which God's children may show their love and thanks to him.	P R I M A R Y	P R I M A R Y
7	II	**Bible Stories for the Sunday School and Home Part IV** D. **Primary Quarterly Year II—Part IV**	THEME: **The Right Use of God's Gifts (Temperance)** TITLE: The Story of the Rechabites. MATERIAL: Jer. 35: 1–8, 12–14a, 18, 19. D. TITLE: Review.	THEME: **All Creation Fulfilling His Word** God's Creatures of the Field. Job 12: 7–10; Prov. 6: 6–11; 30: 24–28.	THEME: **All Creation Fulfilling His Word** The Great, Wide Sea. Psa. 33: 7; 95: 5; 104: 25–27; 107: 23–25, 29; 93: 4.	THEME: **All Creation Fulfilling His Word** Day and Night. Psa. 19: 1, 2; 74: 16; 139: 12; Jer. 31: 35; Eccl. 1: 5; 11: 7; Gen. 15: 5b; Psa. 8: 3; 104: 19–24.	THEME: **All Creation Fulfilling His Word** Seedtime and Harvest. Psa. 24: 1; Job 28: 5a; Psa. 65: 9–13; Sol. 7: 13b; James 5: 7b; Mark 4: 28, 29; Gen. 8: 22.		
8	III	**Bible Stories for the Sunday School and Home Part IV** D. **Primary Quarterly Year III—Part IV**	THEME: **Choosing the Right** TITLE: A Servant Yielding to Temptation. MATERIAL: 2 Kings 5: 15–27. D. TITLE: A Servant Who Was Tempted.	THEME: **Choosing the Right** Four Captive Boys in a Palace School. Dan. 1; Eccl. 10: 17.	THEME: **Choosing the Right** Three Heroes. Dan. 3.	THEME: **Choosing the Right** Esther, the Brave Young Queen. Esth. 2: 5–7, 17, 20–23; chaps. 3 to 8. D. The Story of Queen Esther.	THEME: **Choosing the Right** The Two Great Commandments. Matt. 22: 34–40; Mark 12: 28–34. D. Promotion Program.		

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 48 SEPTEMBER 2	SECOND WEEK LESSON 49 SEPTEMBER 9	THIRD WEEK LESSON 50 SEPTEMBER 16	FOURTH WEEK LESSON 51 SEPTEMBER 23	FIFTH WEEK LESSON 52 SEPTEMBER 30	Departmental Groups Plan 1	Departmental Groups Plan 2
9	IV	Stories from the Olden Time Part IV D. Junior Pupil's Book Year I—Part IV	THEME: Parables of Jesus TITLE: Review. MATERIAL: Matt. 7: 28, 29; Luke 4: 22; John 7: 46; 2 Tim. 4: 7, 8. D. TITLE: Test.	THEME: Stories Retold Story of Abraham. Gen. 12: 1–9; 13: 1–18; 14: 8–24; 17: 1–8; 18: 1–8; Heb. 13: 16. D. THEME: The Journeys of Moses TITLE: From Ur to Canaan. MATERIAL: Gen. 11: 27 to 12: 9; 13: 1–6; 14: 1–24; 18: 1–16; 22: 1–19; 24: 1–64.	THEME: Stories Retold Story of Joseph. Gen., chaps. 37, 39 to 50. D. THEME: The Journeys of Moses From Canaan to Egypt. Gen., chaps. 37, 39–50.	THEME: Stories Retold Story of Moses. Exod. 1: 1 to 2: 24; 3: 1–10; chaps. 5 to 14 in brief, chaps. 19, 20; Deut. 34: 1–12. D. THEME: The Journeys of Moses From Egypt to Canaan. Exod. chaps. 1–2; 3: 1–14; 4: 10–23; 27: 31; chaps. 5–16, 19–20; 35: 1–29; 36: 2–17; 40: 17–38; Num. 12: 16 to 14: 38; Deut., chap. 34.	THEME: Stories Retold Story of Joshua. Exod. 17: 8–13; 24: 12–18; 32: 15–20; Num. 11: 24–29; 13: 1 to 2: 17b. D. THEME: The Journeys of Moses Promotion Day.		
10	V	Hero Stories Part IV D. Junior Pupil's Book Year II—Part IV	THEME: Stories of Old Testament Heroes TITLE: The Call of Gideon. MATERIAL: Judg. 6: 1 to 7: 1. D. THEME: Stories of the Judges TITLE: From Jericho to Shiloh. MATERIAL: Review of Lessons 1–8; 40–47.	THEME: Stories of Old Testament Heroes Gideon's Victory with Trumpets, Pitchers, and Torches. Judg. 7: 1–25. D. THEME: Stories of the Judges The Promised King. Review of Lessons 9–25.	THEME: Stories of Old Testament Heroes A Strong Man with a Weak Will. Judg. 13: 1 to 15: 8. D. THEME: Stories of the Judges The Followers of the King. Review of Lessos 2n7–34.	THEME: Stories of Old Testament Heroes The Death of Samson. Judg. 15: 9 to 16: 31. D. THEME: Stories of the Judges To Uttermost Parts of the Earth. Review of Lessons 36–39.	THEME: Stories of Old Testament Heroes Review. Josh. 1: 6–9; 4: 4–7; 24: 14, 15; Judg. 4: 4–10; 7: 12–21; 16: 23–30; Eph. 6: 10, 13–17. D. THEME: Stories of the Judges Promotion Day.	JUNIOR	JUNIOR
11	VI	Kingdom Stories Part IV D. Junior Pupil's Book Year III—Part IV	THEME: The Exile and Return of the People of Judah TITLE: Review. MATERIAL: Psa. 95: 1–7; 100: 1–5; 126: 3; Prov. 14: 34; Eccl. 4: 12; 1 Cor. 9: 25; 16: 13. D. TITLE: The Exile and Return.	THEME: Introduction to New Testament Times The Jewish Martyrs. Heb. 11: 1–22; 1 Mac. 1: 1 to 2: 17. D. MATERIAL: Heb. 11: 13–40.	THEME: Introduction to New Testament Times The Courage of Judas Maccabæus. Heb. 11: 23–38; John 10: 22, 23; 1 Mac. 3: 1 to 4: 61. D. The Land Where Jesus Lived. Gen. 12: 1–3; Luke 3: 1, 2; Deut. 11: 10–12.	THEME: Introduction to New Testament Times The Land Where Jesus Lived. Luke 3: 1, 2; Deut. 11: 10–12. D. The Temple of Herod. John 2: 13–21.	THEME: Introduction to New Testament Times The Temple of Herod. John 2: 13–21. D. Promotion Day.	JUNIOR	
12	VII	Gospel Stories Part IV D. Junior-Intermediate Pupil's Book Part IV	THEME: Studies in the Acts TITLE: How Paul Became a Missionary. MATERIAL: Acts 11: 19–26; 13: 1–3; 14: 1–28. D. THEME: The Bible, the Word of God TITLE: The Structure of the Bible. MATERIAL: 2 Tim. 3: 14–17; Heb. 1: 1, 2.	THEME: Studies in the Acts Paul Arrested in Jerusalem. Acts 21: 15 to 23: 35. D. THEME: The Bible, the Word of God Historical Books of the Old Testament. Matt. 5: 17–19; Rom. 15: 4; 1 Cor. 10: 1–11.	THEME: Studies in the Acts Paul Shipwrecked. Acts 25: 1–4, 7–11; 27: 1–44; 2 Cor. 11: 22–33. D. THEME: The Bible, the Word of God Poetry and Prophecy in the Old Testament. Luke 24: 44; Rom. 15: 4; 2 Pet. 1: 19–21.	THEME: Studies in the Acts Paul at Rome. Acts 28: 1–30. D. THEME: The Bible, the Word of God The New Testament. Luke 1: 1–4; John 16: 12–15; 20: 30, 31; 2 Pet. 3: 15, 16; Rev. 22: 18, 19.	THEME: Studies in the Acts Review. D. THEME: The Bible, the Word of God Promotion Day.		INTERMEDIATE
13	VIII	Leaders of Israel Part IV D. Intermediate Quarterly Year II—Part IV	THEME: Religious Leaders in North America TITLE: Jacob Riis, the Champion of the City. MATERIAL: Heb. 11: 8–16. D. THEME: Being a Christian TITLE: The Christian Is Loyal. MATERIAL: Luke 21: 19; 9: 62; 12: 37–48; Matt. 7: 16–21; 6: 24; 5: 16.	THEME: Religious Leaders in North America John B. Gough, the Temperance Advocate. Redeemed for Service. Dan. 1: 8–21. D. THEME: Being a Christian The Christian Is a Home Maker. Luke 2: 51; Mark 7: 6–13; Acts 5: 42.	THEME: Religious Leaders in North America Neal Dow, the Temperance Law-Maker. Protecting the Tempted. Neh. 13: 15–22. D. THEME: Being a Christian The Christian Is a Good Citizen. Mark 12: 13–17; Luke 10: 25–37; Rom. 13: 7; 1 Tim. 2: 1, 2.	THEME: Religious Leaders in North America Frances E. Willard, the Temperance Organizer. Organized for Service. Gal. 6: 1, 2. D. THEME: Being a Christian The Christian Is a Missionary. John 5: 17; 12: 32; 1: 35–42; Matt. 28: 19, 20; Acts 1: 8; 8: 4; 20: 17–21, 31.	THEME: Religious Leaders in North America Review: The Christian Life Exemplified. Heb. 12: 1, 2. D. THEME: Being a Christian Review: Being a Christian. John 15: 11; 16: 33; Phil. 4: 13.	INTERMEDIATE	
14	IX	Christian Leaders Part IV D. Intermediate Quarterly Year III—Part IV	THEME: Some Famous Friendships TITLE: How Peter Learned to Be a Friend. MATERIAL: John 1: 4–42; Matt. 4: 18–22; 14: 22–32; 16: 13–28; 17: 1–13; John 21: 13–19; Acts 10: 1–48; Mark 14: 66–72; John 6: 66–69; Matt. 18: 21, 22; John 13: 1–20. D. THEME: John the Baptist TITLE: John's Loyalty to Jesus. MATERIAL: John 1: 19–37; 3: 22–30.	THEME: Some Famous Friendships Paul and His Friend Barnabas. Acts 4: 32–37; 7: 57 to 8: 3; 9: 19–30; 11: 19–30; 13: 1–13; 15: 30–41; 1 Cor. 9: 1–12. D. THEME: John the Baptist John Rebukes a King. Mark 6: 17–28.	THEME: Some Famous Friendships Paul and Luke. Luke 1: 1–4; Acts 16: 10–16; 19: 21, 22; 20: 1–6, 13–17; 21: 1–14; 27: 1–8; Rom. 15: 22–29; Philemon. D. THEME: John the Baptist John a Martyr. Matt. 14: 1–12.	THEME: Some Famous Friendships How Nations Can Be Friends. Luke 4: 1–21; Matt. 22: 35–40; Luke 6: 27–38; Eph. 4: 25 to 5: 2; 1 John 3: 16–18; 5: 2–5. D. THEME: John the Baptist The Tribute of Jesus to John. Luke 7: 19–28.	THEME: Some Famous Friendships What It Means to Be a Friend. D. THEME: John the Baptist Review.	INTERMEDIATE	INTERMEDIATE
15	X	The Life of Christ Part IV D. Senior Quarterly Year I—Part IV	THEME: A Modern Disciple of Christ: David Livingstone TITLE: The Death of Mrs. Livingstone. D. THEME: Teachings of Jesus TITLE: Entrusted Talents (Temperance Lesson). MATERIAL: Matt. 25: 14–46.	THEME: A Modern Disciple of Christ: David Livingstone Fear God and Work Hard. MATERIAL: Eccl. 12: 13, 14. D. THEME: Teachings of Jesus The Rejection of the Unworthy. Matt. 21: 33 to 22: 14.	THEME: A Modern Disciple of Christ: David Livingstone A New Route to the Interior. Rom. 15: 18–21 D. THEME: Teachings of Jesus Service or Self-Indulgence (Temperance Lesson). Matt. 24: 36 to 25: 13.	THEME: A Modern Disciple of Christ: David Livingstone Livingstone and Stanley. Matt. 5: 13–16. D. THEME: Teachings of Jesus Teachings of Jesus Concerning Himself. John 16: 27, 28; 14: 9; Matt. 16: 16; John 14: 6.	THEME: A Modern Disciple of Christ: David Livingstone Heart and Soul in Africa. 2 Cor. 5: 20 to 6: 10. D. THEME: Teachings of Jesus Recapitulation: Jesus the Greatest of Teachers. Matt. 28: 16–20.		SENIOR

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 48 SEPTEMBER 2	SECOND WEEK LESSON 49 SEPTEMBER 9	THIRD WEEK LESSON 50 SEPTEMBER 16	FOURTH WEEK LESSON 51 SEPTEMBER 23	FIFTH WEEK LESSON 52 SEPTEMBER 30	Departmental Groups Plan 1	Plan 2
16	XI	Christian Living Part IV D. Senior Quarterly Year II—Part IV	THEME: **The Word of God in Life** TITLE: How the Early Christians Used the Old Testament. MATERIAL: Acts 2: 14–42; Rom. 1: 2, 3; 1 Pet. 1: 10–12; Heb. 11: 1 to 12: 2. D. TITLE: Letters of Encouragement and Counsel. MATERIAL: Read 1 Cor.; Gal.; Col.; 1 Thess.	THEME: **The Word of God in Life** Letters of Encouragement and Counsel. 1 Thess. 4: 13–18; 1 Cor. 1: 10–31; Phil. 4: 2, 3; Acts 15: 1–35; Gal., chaps. 1 to 6; Col. 4: 16. D. Records of the Life of Jesus. Matt.; Mark; Luke; John.	THEME: **The Word of God in Life** Records of the Life of Jesus. Luke 1: 1–4; John 1: 1–4; 20: 30, 31; Acts 1: 1–5; 1 Tim. 6: 20, 21. D. The Bible, Its Source and Purpose. Heb. 1: 1, 2; 1 Cor., chap. 2.	THEME: **The Word of God in Life** The Bible the Word of God. 1 Thess. 2: 13; 2 Tim. 3: 14–17; Heb. 1: 1, 2. D. The Bible in the World. Psalms 19, 119.	THEME: **The Word of God in Life** The Bible in the World. Psa. 119. D. What the Bible Is to Me. Psa. 119: 97–112; Heb. 1: 1–4.	INTERMEDIATE	SENIOR
17	XII	The World a Field for Christian Service Part IV D. Senior Quarterly Year III—Part IV	THEME: **The Book of James** TITLE: The Marks of a Christian. MATERIAL: James 2: 14–26; 1: 22–25; 4: 17. D. TITLE: Faith and Works.	THEME: **The Book of James** Forces in Christian Growth. James 1: 5–8; 3: 13–18; 4: 1–10. D. Wisdom from Above.	THEME: **The Book of James** Christian Stewardship. James 5: 1–6; 1: 9–11; 2: 1–9. D. The Abuse of Wealth.	THEME: **The Book of James** Helps and Hindrances to Christian Living. James 4: 1–10, 13–17; 5: 13–20. D. Warnings and Encouragements.	THEME: **The Book of James** Review of Ruth and James. The Books of Ruth and James. D. Review.		
18	XIII	The History and Literature of the Hebrew People Part IV D. Young People's Quarterly Year I—Part IV	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** TITLE: The Problem of Suffering: the Book of Job. MATERIAL: Job, chaps. 1, 2 (prologue), 19, 38, 39, 42: 1–9 (conclusion). D. THEME: **Studies in Hebrew Religious Literature** TITLE: Prayer and Praise: The Book of Psalms. MATERIAL: Psa. 27.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** A Prophet's Widening Vision. The Book of Jonah. D. THEME: **Studies in Hebrew Religious Literature** The Problem of Suffering: The Book of Job. Job, chaps. 1, 2, 19, 38, 39, 42: 1–9.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Religious Ideas of the Later Prophets. Psa. 130; 121 to 126; 137; 141: 10. D. THEME: **Studies in Hebrew Religious Literature** For Dead Israel: An Apocalyptic Vision. Ezek. 37: 1–14, 24–28.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** An Apocalyptic Vision. The Book of Daniel. D. THEME: **Studies in Hebrew Religious Literature** Confession of National Sin. A Prayer (Temperance Lesson). Neh. 9: 1–38.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Canon of the Old Testament. D. THEME: **Studies in Hebrew Religious Literature**		
19	XIV	The History of New Testament Times Part IV D. Young People's Quarterly Year II—Part IV	THEME: **The Apostolic Church a Brotherhood** TITLE: The New Ideal of Society: Democracy. MATERIAL: James 2: 1–12; Col. 3: 11; Matt. 6: 26–39; 23: 1–12; Philem. 8–20; Rom. 16: 1–23; Luke 15: 1–32; Gal. 3: 28. D. TITLE: A New Ideal of Society: Equality Before God. MATERIAL: James 2: 1–12; Col. 3: 11; Matt. 23: 1–12; Philem. 8-20.	THEME: **The Apostolic Church a Brotherhood** The Christian Ideal of the State. Rom. 13: 1–7; 1 Pet. 2: 13–17; 1 Tim. 2: 1, 2; Mark 10: 42–45; 12: 13–17. D. A New Ideal of the State. Rom. 13: 1–7; 1 Pet. 2: 13–17; Matt. 17: 24–27; 22: 21; 1 Tim. 2: 1, 2.	THEME: **The Apostolic Church a Brotherhood** A New Intellectual Activity. Acts 2: 14–42; 13: 16–41; Rom. 5: 1–12; 8: 1–21; Gal. 5: 13, 14; 6: 1, 2; John 1: 1–16; 1 John 1: 1–4. D. A New Intellectual Activity. Acts 2: 14–42; 13: 16–41; Rom. 3: 21–26; 5: 1–11; 8: 31–39; 11: 25–28; Gal. 5: 13, 14; 6: 1, 2; Col. 1: 15–20; Heb. 1: 1–3; John 1: 1–16; 1 John 1: 1–14.	THEME: **The Apostolic Church a Brotherhood** The Church a Continuing Force. Matt. 28: 18–20; Acts 16: 1–5; 20: 17–38; 1 Tim. 1: 3–11; 2 Tim. 2: 2; 1 Cor. 4: 14–17. D. The Church an Abiding Force.	THEME: **The Apostolic Church a Brotherhood** The First Christian Century. D. Retrospect: The First Christian Century.	SENIOR	YOUNG PEOPLE
20	XV	The Bible and Social Living Part IV D. Young People's Quarterly Year III—Part IV	THEME: **Bible Spokesmen for the Kingdom of God** TITLE: Nehemiah, Builder of State and Church. MATERIAL: Neh., chaps. 1 to 6; 8 to 10; 13. D. TITLE: Jesus Christ, Giver of the New Constitution for the Kingdom. MATERIAL: Matt., chaps. 5–7.	THEME: **Bible Spokesmen for the Kingdom of God** Jesus, the Founder of a New Social Order. Matt., chaps. 5 to 7. D. Paul, an Interpreter of the New Constitution. The First Epistle to the Corinthians.	THEME: **Bible Spokesmen for the Kingdom of God** Paul, a Statesman of the Kingdom. Epistles of Paul, particularly those to the Corinthians. D. John, a Proclaimer of Brotherhood. The First Epistle of John.	THEME: **Bible Spokesmen for the Kingdom of God** John, Proclaimer of Brotherhood. The First Epistle of John. D. The Heavenly City on Earth. Rev. 21: 1 to 22: 5.	THEME: **Bible Spokesmen for the Kingdom of God** The Heavenly City on Earth. Rev. 21: 1 to 22: 5. D. Review.		
ADULT		Special courses for parents and elective courses on special topics.						Adult	

BEGIN WITH OCTOBER

In the Closely Graded Lessons the series for each year begins with October, and the work that is essential to the completion of the Course as a whole is found in the nine months from October to June, inclusive. The lessons for the remaining three months of each year are valuable in themselves and either supplement the work of the preceding months, or prepare for that of the following year.

In the majority of schools the time from October to June, inclusive, represents the time of greatest interest and activity, and the course of study begun at that time gives to each year a definite beginning and furthers the plan for promotions and transfers at stated times for the entire school. If, however, a school should introduce the lessons at any other time of the year, it would be best to start with the lesson which they would have been studying had they begun the course in October. The outlines printed on these pages will be helpful in ordering supplies.

II. International Departmental Graded Courses

This Chart covers the lessons for September in the Departmental Graded Course published and used by a group of denominations,

INCLUDING THE

Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 10 SEPTEMBER 2	SECOND WEEK LESSON 11 SEPTEMBER 9	THIRD WEEK LESSON 12 SEPTEMBER 16	FOURTH WEEK LESSON 13 SEPTEMBER 23	FIFTH WEEK LESSON 14 SEPTEMBER 30
BEGINNERS Ages 4 and 5	THEME: **Love Shown by Kindness** Stories Retold.	THEME: **How God Wants Little Children to Grow** How Samuel Grew. STORY MATERIAL: 1 Sam. 2: 18, 19, 26.	THEME: **How God Wants Little Children to Grow** How David Grew. 1 Sam. 16: 1, 11–13.	THEME: **How God Wants Little Children to Grow** How Daniel Grew. Dan., chap. 1.	THEME: **How God Wants Little Children to Grow** How Jesus Grew. Luke 2: 40–52.
PRIMARY Ages 6-7-8	THEME: **Choosing the Right** Four Captive Boys in the Palace School. LESSON MATERIAL: Dan., chap. 1; Eccl. 10: 17.	THEME: **Choosing the Right** Three Heroes. Dan., chap. 3.	THEME: **Choosing the Right** Esther, the Brave Young Queen. Esth. 2: 5–7, 17, 20–23; chaps. 3 to 8.	THEME: **Choosing the Right** The Two Great Commandments. Matt. 22: 34–40; Mark 12: 28–34.	THEME: **Choosing the Right** Stories Retold.
JUNIOR Ages 9-10-11	THEME: **The Exile and Afterwards** The Jewish Martyrs. TEACHING MATERIAL: Heb. 11: 13–40; John 10: 22, 23.	THEME: **The Exile and Afterwards** The Land Where Jesus Lived. Deut. 11: 10–12; 34: 1–3.	THEME: **The Exile and Afterwards** The People and Their Rulers in Jesus' Day. Luke 3: 1, 2, 10–14; 5: 17; 20: 19–27.	THEME: **The Exile and Afterwards** The Temple of Herod. John 2: 13–21.	THEME: **The Exile and Afterwards** Review.
INTERMEDIATE Ages 12-13-14	THEME: **Old Testament Heroes** Nehemiah, the Reform Governor of Jerusalem.	THEME: **Old Testament Heroes** The Story of the Jews Between the Old and New Testaments.	THEME: **Old Testament Heroes** The Story of the Jews Between the Old and the New Testaments (Concluded).	THEME: **Old Testament Heroes** The Land of the Bible.	THEME: **Old Testament Heroes** Review.
SENIOR Ages 15-16-17	THEME: **The Word of God in Life** Records of the Life of Jesus Christ.	THEME: **The Word of God in Life** The Bible: Its Source and Purpose.	THEME: **The Word of God in Life** The Bible in the World.	THEME: **The Word of God in Life** What the Bible Means to Me.	THEME: **The Word of God in Life** Review.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 10 SEPTEMBER 2 — Paul, the Apostle	SECOND WEEK LESSON 11 SEPTEMBER 9 — John Mark	THIRD WEEK LESSON 12 SEPTEMBER 16 — Luke, the Beloved Physician	FOURTH WEEK LESSON 13 SEPTEMBER 23 — Timothy, a Good Minister of Jesus Christ	FIFTH WEEK LESSON 14 SEPTEMBER 30 — Review: Great Men and Women of the New Testament
6 7 8	PRIMARY	Great Men and Women of the Bible II The New Testament	TOPIC: How Paul Became a Christian. MATERIAL: Acts 22: 3–16.	John Mark, One of Paul's Helpers. Acts 13: 4, 5; Col. 4: 10; 2 Tim. 4: 11.	Luke's Story of the Great Physician. Luke 4: 38–43.	A Boy Who Loved the Bible. 2 Tim. 1: 1–6; 3: 14, 15; Acts 16: 1–3.	Favorite Stories of the Quarter.
9 10 11	JUNIOR		TOPIC: Paul, the Missionary. MATERIAL: Acts 22: 3–16; Phil. 3: 7–14.	The Man Who Failed and Tried Again. Acts 12: 12; 13: 4, 5, 13; 15: 36–40; Col. 4: 10; 2 Tim. 4: 11; 1 Pet. 5: 13.	Luke, Paul's Friend. Acts 16: 9–15; Col. 4: 14; 2 Tim. 4: 11.	Timothy, Paul's Helper. Acts 16: 1–3; Phil. 2: 19–22; 2 Tim. 1: 3–6; 3: 14, 15.	Favorite Heroes and Heroines of the Quarter.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Paul the Dauntless. MATERIAL: Acts 7: 54 to 8: 3; 9: 1–31; 11: 25–30; 13 to 28; Phil. 3: 4–14.	Warning and Encouragement from the Life of Mark. Acts 12: 12, 25 to 13: 13; 15: 36–40; Col. 4: 10; 2 Tim. 4: 11; 1 Pet. 5: 13.	How Luke Helped Paul. Luke 1: 1–4; Acts 1: 1–5; 16: 9–18; Col. 4: 14; 2 Tim. 4: 11.	Timothy Trained to Serve. Acts 16: 1–3; Phil. 2: 19–22; 2 Tim. 1: 1–6; 3: 14, 15.	Some Great Characters of the New Testament.
	YOUNG PEOPLE AND ADULTS		TOPIC: Paul's Contribution to Christianity. MATERIAL: Acts 7: 54 to 8: 3; 9: 1–31; 11: 25–30; 13 to 28; Phil. 3: 4–14.	Mark's Contribution to Christianity. Acts 12: 12, 25 to 13: 13; 15: 36–40; Col. 4: 10; 2 Tim. 4: 11; 1 Pet. 5: 13.	Luke's Contribution to Christianity. Luke 1: 1–4; Acts 1: 1–5; 16: 9–18; Col. 4: 14; 2 Tim. 4: 11.	The Christian Ministry as a Lifework. Acts 16: 1–3; Phil. 2: 19–22; 2 Tim. 1: 1–6; 3: 14, 15	Life Lessons from this Quarter.

THE GRADED COURSE HAS THESE DISTINCTIVE FEATURES

IT IS

- Biblical
- Evangelistic
- Comprehensive
- Closely Graded
- Unified and Progressive
- Pedagogical
- Practical
- Adaptable

THE GRADED HELPS HAVE THESE SPECIAL CHARACTERISTICS

THEY

- Require Use of Bible
- Are Adequate
- Are Permanent
- Are Progressive
- Contain Correlated Lessons
- Are Related to Life
- Use Attractive Methods
- Supply Original Illustrations

Well Prepared Is Half Done

By Jessie Eleanor Moore

EVERY church-school teacher in the land should write across the face of her September calendar, "Now Is the Time." Many of us have wisdom, for that is simply knowing *what* to do next. Many of us have skill, for that is simply knowing *how* to do it. But too many of us lack virtue which consists in really *doing* our tasks. We are prone to take By and By as a traveling companion and in that company we come to the house of never.

October first is the official date for the beginning of the church-school year. September should call us back to our tasks with a fresh vision and a new purpose gained from the inspiration of thinking with others at a summer conference or playing during vacation days.

Lack of accomplishment in the task of teaching is largely due to failure to see the work in a great whole—to see the goal and to plan activities that shall help us on our way and to use the seasons and the special days and the emphases they make possible so as to get the greatest value from them. We have too great a tendency to live in a from hand-to-mouth fashion. The events of our church year come upon us and catch us napping so that we either let them pass unnoticed or celebrate them in so hurried a fashion that their value is greatly lessened.

Of course, one must have an aim, but state it concretely. Christian living is a good phrase, but specify certain very definite habits and attitudes which are to be aimed at. One expects that children will learn certain things, but just what? Service to others is of paramount importance in helping children to lead a Christian life, but just which others?

Perhaps a statement of aim sounds formidable. If so, ask this simple question—"What can we hope to do for these children this year?" This question introduces three others—"What do we need to know? What plans shall we make? What materials do we need?"

September is all too short. Call your teachers' meeting early and begin to plan, and not only to plan but to do some of the work.

Get Ready to Begin

"*Now is the time*" to begin to get acquainted with your children. This involves:

1. **Careful enrollment.** Is the data correct for every child who is to remain in the class? Have you the birthday, grade in school, the right address, and the parents' names so that a letter can be properly addressed? One should be able to obtain a list with such data concerning the children entering the class by promotion from the former teacher.

2. **Grading.** Think over every individual case. Is every child in the class where he should be according to age and school grade?

3. **Calling.** Make a new calling list. Use a small notebook which may be easily carried. Place the name of the street at the top of the page and below the names of all the children living on that street with the number of each house. Better still, use a loose-leaf book, placing each family on a separate page. It saves time if calls are made by neighborhood groups and such a book is always ready to slip in one's pocket and may be referred to while going from one house to the next.

NOW IS THE TIME!

- To enroll the pupils carefully
- To see that they are graded properly
- To plan a new calling list
- To make a new up-to-date card catalog containing necessary information, including dates of birthdays
- To plan for service projects
- To prepare materials for use in teaching, such as pictures, stories, programs, books.

4. **Remembering birthdays.** Jot down each child's name at the proper date, either on your desk calendar or in your engagement book. This will aid your memory so that the birthday card or letter will be received by the birthday child on the birthday morning.

Planning the Activities

"*Now is the time*" to discover what possibilities for service projects for your children the church and community afford. The work *for* children, such as day nurseries, children's shelters and hospitals, will have peculiar interest. Ask the various organizations in the church to report to you their projects in this line. If your children are tiny, their efforts will seem more worth while if they join with another organization. For example, if an older class is to give a Christmas dinner, the children may trim a tree or bring toys for the children of the family. Cooperation between groups within the institution will teach your children that there is magic in "together" and that will make the church of the next generation more effective.

Your pastor will help you in some of these plans. Who are the "shut-ins" to whom your children may send messages, flowers, or visit to sing and tell stories at various times throughout the year?

Then there are the missionary interests of the church. Failures to interest so as to arouse to action here are due to lack of concreteness. None of us cares particularly about missions in general, least of all children, but we can be definitely interested in our own missionary on the field or a real little girl in Japan. One cannot teach missions by planning to take a missionary offering on the coming Sunday and showing a few pictures, gathered together hurriedly. Now, in the month of September, write to the church missionaries or to any personal friend on the field asking for a letter and photographs. When you are ready for your missionary project a few months hence your answer will be at hand. Given a concrete need, your children will be easily aroused to doing.

Concrete Activities

The teachers of a certain school at one time decided that for purposes of experiment they would throw all the emphasis in teaching missions on one piece of work and one individual—their own church missionary in the Southern mountains. After the project was started pictures of him and the people he worked among might be seen on every classroom wall and much time was spent studying the conditions under which he worked. The result for him was an automobile which he needed very much, and for the children more real knowledge and sympathy for these neglected peoples than had ever been manifest in that church before, although they had contributed to his support for several years. The automobile was suggested by a class of boys while in the midst of such study and was unanimously carried forward by the entire school. It was started, not by a talk about work among mountaineers, but by a letter and a photograph from a very human person, the missionary himself. Letters cannot be obtained from distant parts of the world in a few days. Write now, in the month of September, and get into your hands the beginnings of a missionary project.

Then there is the church itself. What may the children do for "our church"? Look about the building critically. Is a new bit of furnishing needed? Does something need mending? A junior class once worked for many week-day sessions tipping in loose pages in the church hymn books. They were thrilled to be doing a real job and looked upon the finished work with great pride. They thought they decided to do it all themselves on the day when they were taken to stand in the back of the church and were asked to criticize the appearance of the house of worship. "Those books look sloppy," said one, "with the pages coming out." "We could mend them," said another, and the plan was launched. But the teacher had gone thoughtfully over the building before and held this in mind

with other possibilities. Perhaps your church is so well equipped and so well kept that there is nothing for children to do. At least there are flowers needed for the pulpit, and if the children's money is to go for anything so prosaic as the coal bill let them know it and understand the need. "Now is the time" to find something concrete for your year's work and ask "the powers that be" to leave the task for the children to do.

"*Now is the time*" to prepare materials for use in teaching. Some busy day not far distant all the difference between success and failure will depend on having at hand, ready to use, just the right picture, the story that fits your purpose or the directions for making party favors. You will need:

1. Pictures

Large ones for use in teaching. These should be mounted to preserve them and classified so as to be easily found when wanted. The current magazines, even advertising sections, will furnish many at little cost.

Scrap pictures, on almost every subject. The uses for these are legion. They will fill the scrapbooks made for the hospitals. They will decorate gifts and booklets made for friends. They will illustrate notebooks. They will be needed for posters. They will keep folks busy during the pre-session period. "Find a picture of something you wish to say thank you to the heavenly Father for," says the beginners' teacher, dumping a box of them on the floor in the middle of the circle, and she had started an activity which will lead to a service of worship. "Find a picture of a child helping and we will paste all of them on this large paper and then we can show the other classes what our story was about today," says the primary teacher, and she has a bit of expressional work going which involves thinking and is not mere "busy work."

2. Stories

One discovers many splendid stories while reading, but oh, the hours a teacher may spend hunting for just the right story for a certain occasion! Keep a card index of stories read and worth telling, listing them under subjects, as—sharing, biography, Thanksgiving, animals, etc. A single story may appear under several headings. The stories found in the teachers' magazines may be clipped out and pasted in a scrapbook or slipped into marked envelopes. The same method should be used in gathering rhymes, songs and prayers.

3. A Program Book

This will contain suggestions listed under topics. It is so easy to forget the successful thing that one has done long ago or the bright ideas that one comes upon in magazines or hears about at conventions. A new theme for teaching, a service of worship or a public service to plan for often finds us quite at a loss for material. Such a book would contain stories, rhymes, songs, prayers, plays—suggestions for simple dramatic play for little children and real pageants and plays for older ones, suggestions for service projects, patterns for making toys and party favors, almost anything which may be of use some time. Part of such a book will be in one's own handwriting and there will be clippings pasted in and envelopes in which samples and patterns may be kept.

This is rather a large order for one teacher. But "now is the time" for that teachers' meeting. The beginners' teacher has at least one assistant with whom she may make her plans and who will help in gathering and classifying material. The superintendents of the other departments have several teachers. Having discussed your aims and set them down concretely, the work of gathering and filing materials may be worked on a cooperative plan. One teacher may assume the responsibility for pictures. Pictures which are found by other teachers are turned over to her for mounting and classifying. Another will take care of story lists and the others will report stories read or present her with clippings to be filed.

If the first teachers' meeting in September is given over to a discussion of the

(Continued on page 568)

A Poster for September

For Description of Poster See Page 574

A Travel Party for Little Children

By L. Arvilla Howe and Julie Pratt

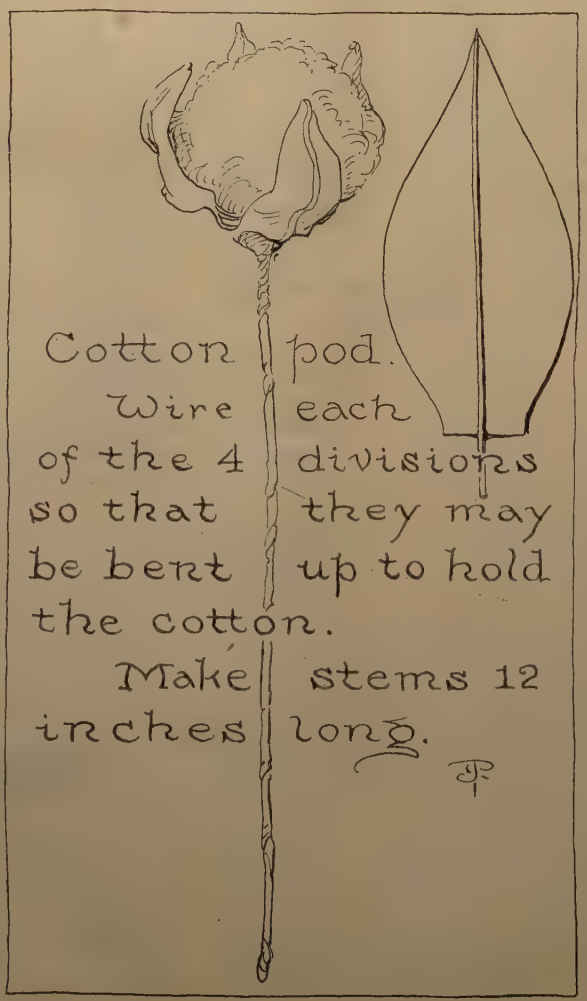
SUMMER is over and the minds of the teachers are turning to the fall work. Their first problem is to gather the children together after the vacation time. Plans will be made for Rally Day in the church school on Sunday, but a party on some week day before Rally Day may prove helpful in bringing back the regular pupils and also in bringing in new ones.

Most of the children, no doubt, have been on some trip through the summer. If they have traveled on trains or on boats, nothing will appeal to them more than playing these experiences over again. For the children who have not been away, a travel party will be almost as good as a real trip. Plan to give the children in the Beginners and Primary Departments a travel party some time in September. It may be held out-of-doors on a lawn, on a large porch or, if this is not feasible, in the church-school room.

If possible, plan for a lovely day on the lawn and make the train out there—just as the children make theirs—of chairs in two rows with an aisle between and an engine in front made also of chairs, with one turned down for a "cow-catcher," and a big dinner bell tied so that the engineer may ring it to his heart's content. Let one child be the engineer, another the conductor and others, perhaps older brothers or sisters, the ticket and baggage agents.

Prepare, beforehand, long strips of thin cardboard ruled off and written or lettered to represent tickets, one for each child. Also duplicate baggage checks and make-believe money, five and ten-cent pieces and bills.

A grown-up person who is to conduct the games is dressed in traveling coat and hat. When all the children have arrived she gives each a little purse containing the toy money and one of the duplicate baggage checks and tells them all to go to the ticket office to buy their railroad tickets—for they are going on a journey—a trip across the United States and back.



In a little place, perhaps the vestibule of the house, a ticket office has been simulated and there the ticket agent sells the children their tickets in exchange for some of their bills; then each child goes into the hall, the make-believe baggage room, and receives from the baggage agents his, or her, little suit-case, the checks on which correspond in number to the checks which he holds. (The purses and suit-cases may be bought at the five and ten cent store.)

Then the grown-up guide of this touring party conducts them to the train where the engineer is already ringing the bell and the conductor waiting to give the signal for the train to start. When all have chosen their seats the conductor cries, "All aboard!" and they are off. He comes down the aisle and punches the tickets for the first station, after which the children put their purses and tickets away in their suit-cases. The guide tells them their first stop will be Yellowstone Park where there are bears, big ones and little ones, which come out in the most friendly way to be fed. The children plan to get off the train (when it stops) and give these bears some lunch.

Encourage the children to carry on conversations until the conductor calls "Yellowstone Park!" The engineer stops ringing his bell and the guide takes the party from

he train to where—over across the awn under the shade of a big tree —there have been placed three large 'eddy-bears behind a big scrapbasket nd three buns laid in front of the asket to feed the bears. Each child n turn stands about ten feet from the asket and tries to throw the buns n; if there are many children, more askets and bears and buns may be sed so that several may play at once, r if the children are six years old r over they should be divided into roups called "section one," "section wo," etc., these groups vying with ach other in the games. All the ames described are arranged so that his is possible. When every child as had his turn, back to the train he whole party troops—each to his wn special seat, suit-case and contents. The conductor cries "All board," and off they go on their way to he next point of interest. The conductor unches the tickets again, and again each hild carefully puts his or her ticket away. This is all a serious reality to the children, and they do it every time as eagerly nd interestedly as the first.

Then the guide proceeds to tell them of the next stop and its most interesting attraction which they are about to participate in. This time it is Portland, Oregon, situated on the Columbia River, where the salmon fishing is fine. The conductor calls "Portland!" and the passengers with their guide proceed to the Columbia River (two wash boilers or tubs) filled with water in which celluloid fish are floating—waiting to be caught. The fish have had screw eyes glued in their mouths and poles with strings and brass hooks are ready for the young fishermen to try their luck. The smallest children can do this if given time enough, but if there are a great many children they may need assistance.

After Portland comes Cripple Creek where the children dig for nuggets of gold. The nuggets are made of tinfoil and buried beforehand in a sand-box or in a pile of saw dust. If the children approach this by going down a stairway from some higher level it will seem more like going down into a mine.

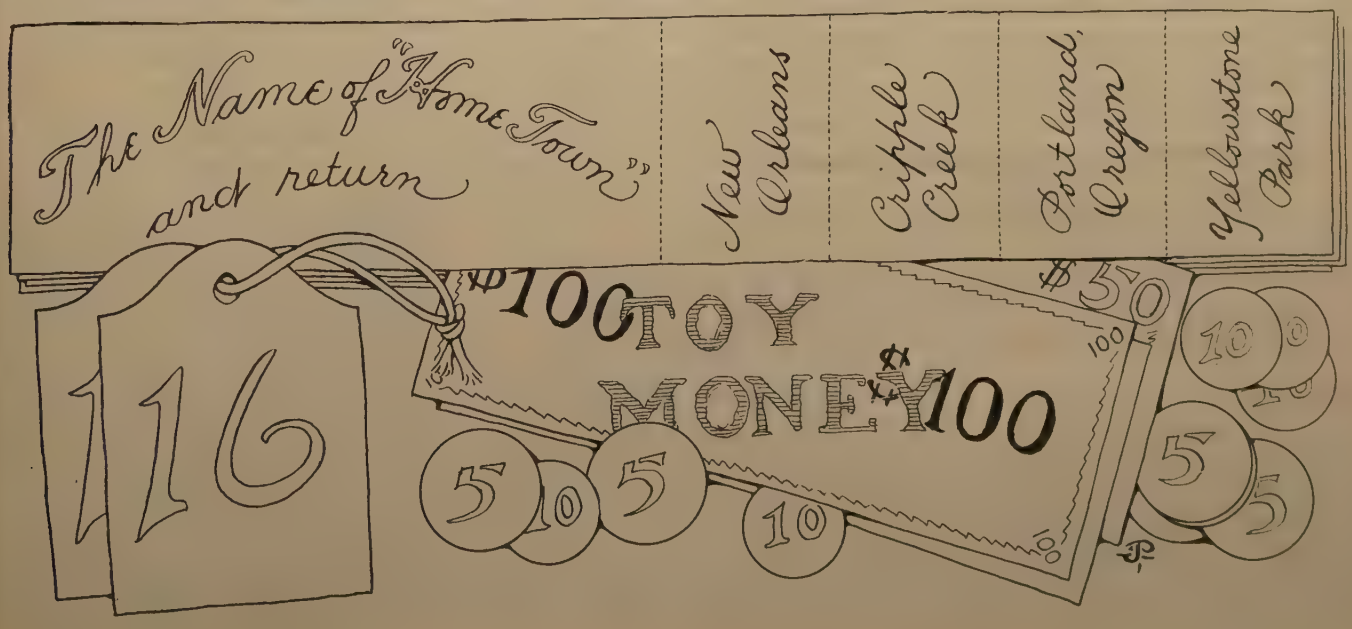
Florists have foil made with gold on one side and silver on the other and if this can be procured it is the best thing to make the nuggets of. Spoons or little wooden shovels made of shingles may be used for the digging and it is great fun to see who can find the most.

In New Orleans, the next "station stop" for the train, the children pick cotton. Ten stems with pods are made of wire covered with brown tissue or crepe paper and in each pod rests a boll of cotton. To make these as shown in the diagram, cut four petals for each pod—two pieces of paper for each petal; make these up by putting a strip of paste through the center of a petal, lay fine covered wire along this and place the second piece for the petal on top of it. Run the finger along the pasted part to smooth the paper and make the whole stick securely. Paste these petals at the ends of the heavy covered wire used for the stems and wind two wide strips of the brown paper around the stems, beginning around the base of the petals, to secure them, and twisting the strip around the wires until their bottom end is matched where the paper is pasted and cut off. These make very real looking brown stems and pods, though if a lighter shade of brown is used for the inside pieces of the petals it is better still. Stick the ten stems in the ground in a row, as if growing; place two scrapbaskets of equal size about ten feet from the cotton plants and at a given signal two children race to see which can pluck his five cotton bolls first, picking one at a time from the pods and placing in the basket.

If refreshments are to be served the next stop is at Washington, D. C., where the train waits long enough for the passengers to go to the lunch counter. Here the children have great fun buying the food with their money. The table is arranged as nearly as possible like a railroad station lunch counter with price labels beside the food—milk 5 cents, sandwiches 10 cents, ice cream 10 cents, cake 5 cents and so on —printed cards beside each kind of food served—and grown-ups behind the counter to serve a "quick lunch."

After refreshments all entrain for the home trip, the conductor punches the tickets for the last time and if candy is to be given the children the candy-man comes through the train to sell his wares which are piled high in a flat basket supported by a strap over his shoulder.

When the children alight at the home station if a line of grown-ups calls "Taxi!" "Taxi!" this will add the final touch to a happy trip where the children have had an opportunity of "Seeing America first."



A Primary Program

Service of Welcome to Children Promoted from the Beginners Department

By Martha Barnhart Harper

MARCH from *Tannhäuser* or a march song used in the Beginners Department. The new children enter the primary room.

Quiet Music from *To a Wild Rose*—McDowell.

Psalm 100:

Superintendent: Let us say together our going-to-church psalm, the 100th Psalm. Mary may find the Book of Psalms in my Bible. . . . Where did you find it?

Child: In the very middle of the Bible.

School and Superintendent: Psalm 100, in unison, standing.

Song: *Praise Him* (two stanzas)—*Songs for Little People.*

If the song is not familiar to the entering children, give the first word of each stanza before it is sung. For the third stanza, have the school sing, "Welcome, welcome, all ye little children," etc., to the entering children who stand before them. For the fourth stanza, the new children respond with, "Thank you, thank you, all ye little children," etc.

Prayer Song: *Father, We Thank Thee for the Night—Songs for Little People.*

Offering Service:

Response.

Superintendent: What kind of giver does God love?

School: God loveth a cheerful giver.

Superintendent: How did Jesus say we should give?

School: Freely ye have received, freely give.

Superintendent: What was God's greatest gift to the world?

School: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Offertory: Selected from music used in the Beginners Department. The offering, left at the door on entrance, is presented.

Response, sung with bowed heads, *All Things Come From Thee, O Lord—Primary and Junior Hymnal*, or music may be found in THE CHURCH SCHOOL, December, 1919, and April, 1920.

The Story:

It is suggested that at this point the superintendent tell a short story. Tell how Jesus wanted the little children to come unto him, how "he took them up in his arms, put his hands upon them, and blessed them." Surely he talked with them freely, and they with him freely.

Prayer: Silent for a moment.

Superintendent: Dear heavenly Father, we are so glad Jesus came to show us how kind and good and loving and ready to help thou art. Help us to talk to thee about everything. Amen.

Picture: Show Plockhorst's *Christ Blessing the Little Children*, and let the children talk about it. The story of Jesus blessing little children might be told at this point.

Song: *Jesus Loves the Little Children—Carols* (Leyda Co.), or *I Think When I Read That Sweet Story of Old* (two stanzas only).

Music: Quiet music while department is separating into classes.

Lesson Period.

Closing Service:

Music: The children remain at their tables, but face the superintendent.

Song: *Jesus, Friend of Little Children—Songs for Little People.*

Prayer and dismissal: Into thy care, into thy keeping, thou who art everywhere, take us, we pray. Amen.

Music: Air of *Jesus, Friend of Little Children.*

From the Teachers' Notebooks

How do the children in your department respond to the lessons? We are printing below some responses that have been sent to us from elementary workers. If you keep a notebook, gather from it some of the things you have jotted down and send them to the editors. If you do not keep such a book, start one next Sunday and let us know some of the results.—*The Editors.*

After the Lesson Was Taught

Elmer, seven years old and seemingly one of those boys who never hears, nor pays attention, came to the church school early one Sunday, and as he helped the superintendent hang the pictures for the day's lessons on the screen he said:

"Last Sunday the teacher said 'God made everything.' Did he?" The superintendent's mind at once went back to the first year lesson on the Garden of Eden, as she answered. Elmer continued, "Well, did he make the grass, the trees, and all the things we have to eat?" "Well, then if he had to make them, what did he eat while they were growing? I did ask Granny, but she said she didn't know, I should ask you. Will you tell me?"—EDNA M. WESTON.

God's Good Gifts

The lesson had been upon the good gifts God the heavenly Father gives; and among them had been mentioned the rain, that comes down to help. Next day, as one little five-year-old girl and her mother were out walking, a sudden shower came on and they were without umbrella or place of shelter. The mother was hurrying along to get home, and all at once the little girl looked up in her face through the raindrops, and said: "Mother, I am so glad it is raining." The mother was rather astonished as she was not a bit glad; so she said, "Why, Elizabeth?" and the child replied, "Why, Mother, don't you know God sends the rain to make things grow and give them a drink? Of course, I'm glad."—EDNA HICKS HITE.

Home Training

Our circle talk was about prayer. The teacher asked, "When do you pray?" Several children answered, and then Barbara, aged four, curls hanging all over her shoulders, sat upon the very edge of her chair and said, "Wight after breffus and jus' 'fore you turn out the light." Could your child give such a testimony of home training?—LOUISE A. ADAMS.

Misunderstood

We, as teachers, forget how little a small child knows and how important it is to make each word in story and song perfectly clear. Because of scant explanation a little girl in Ventura, California, whose superintendent was named Geible (first "e" silent), sang "Jesus Loves Me" after this fashion:

"Jesus love me, this I know,
For Mrs. Geible tells me so."

I am glad the word "creatures" in the song "God's Work" has been changed to "things." A six-year-old boy sang the first verse as follows:

"All things bright and beautiful,
All *preachers* great and small."

—MRS. S. M. CHEEK.

Well Prepared Is Half Done

(Continued from page 565)

year's plans, the second may be a real working meeting at which these materials are actually brought or reported on and turned over to the one in charge. When such a plan is really working it takes but a few minutes at each one of the subsequent meetings to add the latest findings. "Mother's Day will be six weeks from Sunday," says the superintendent at such a meeting, and the curator of each kind of material turns to her scrapbook or file and makes suggestions for the celebration of the day. If THE CHURCH SCHOOL or any other magazine comes to your door, save and clip and file. "Well prepared is half done."

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(Continued from page 545)

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The Religious Education Committee

(Continued from page 534)

particular church. This must be on the basis of a study of the best that is being done everywhere. Such a policy for the future may cover such important items as organization, departmental programs, teaching staff, financial policy, world-friendship training, service, records, home cooperation, equipment, summer programs, etc. It should represent the best that the committee can devise for its own situation. It should then be presented to the ruling body of the church for approval, and when adopted it will serve as an ideal toward which to work. As such it will make for stability and for definiteness of aim. As time goes on the policy will need to be revised, perhaps radically so, but if it is definite and represents progress, it will prove of real value.

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Book Reviews

Children's Week Plays and Programs, by Ora Winifred Wood, Frances Weld Danielson, and Maud Lindsay. The Pilgrim Press.

This little book consists of reprints of the fine articles which appeared in the Special Children's Week numbers of the Pilgrim Elementary Teacher, for 1920, 1921 and 1922. It contains two playlets emphasizing the importance of religious education; a program for a parents' meeting showing the danger of losing a child's intimacy; and an anthem for a vesper or morning service.

The booklet will be specially useful to committees making arrangements for Children's Week. The material, however, would be equally helpful on many other occasions. Pastors, cradle-roll workers, leaders of parent-teacher associations, and all who are working for better parenthood will find these plays, stories, etc., full of that suggestiveness which comes from thoughtful contacts with life itself.

Miss Ora Winifred Wood, author of the playlet *Anychild*, is a well-known contributor to the Pilgrim Elementary Teacher. The other playlet or sketch is by Miss Frances Weld Danielson. The story is by Maud Lindsay, and the anthem, a beautiful musical setting of *O dearest Jesus, gentle, mild*, composed by Helen A. Dickinson.

Organizing the Church School, by Henry F. Cope, D.D. George H. Doran Company, New York. $1.75, net.

The theme of this book is really the organization of the church around the teaching function. It is not merely a *Sunday* school but the week-day school and the vacation school that the author has in mind. "The church must organize itself, and not something parallel to nor even within itself alone. The present situation demands, not a Sunday school, as one cog in many wheels of a church, nor even two or three special wheels called schools, but, first of all, the definite recognition that this is the task of the whole church as a church, and, then, the sufficient organization of the working forces of the church, that the world rise out of that recognition. The greatest single need of religious education, as it is the most serious need of the church, is a common, intelligent understanding by ministers and people of the fact that religious education is not an optional ornament for churches but that it is the most effective method by which the central task of the churches is accomplished."

With this need in mind, the author proceeds to draw a picture of the church as

organized for the purpose of education. He discusses the organization of the personnel of general leadership, of group leadership, of teaching, of group experience, and by social experience groups. Then follows a description of the organization necessary for the successive age-groups, the class groups, and the school council. The problem of lesson-selection is analyzed, as also the problems of voluntary service, finance and recreation equipment.

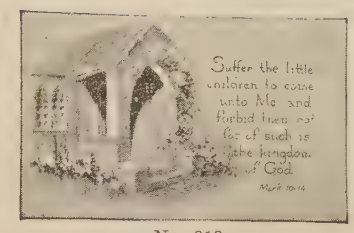
This is a timely volume. Much has been written and said about "the church school" by people who mean "Sunday school." But the development of week-day and vacation schools, with their insistent problem of correlation, the new and increasing emphasis upon social attitudes and habits as an end —some would say, *the* end—of religious education, demand a new statement of the teaching work of the church, in terms of the church itself and of community needs.

Training the Junior Citizen, by Nathaniel F. Forsyth. The Abingdon Press, New York. $1.50, net. By mail, $1.65.

This volume is an attempt to provide a program of training for boys' and girls' groups of junior age, nine to twelve years. Material is outlined for two years, one club meeting a week for eight months in each year. The programs are intended to lead to definite results in behavior, habits and conduct, rather than merely furnish an hour of interesting recreation. The programs consist of the song *America*, salute to the flag, a story, games, an occasional business session, suggestions for memory work, themes, excursions, recitations and dramatizations. They are grouped about the following objectives: physical health, helpfulness, industry, happy home life, neighborhood, unselfishness, reliability, honesty, safety first, etc.

The book will be suggestive to leaders of small groups, or of Sunday-school classes in the Junior Department, who are planning for week-day sessions of the church school. There is some lack of definiteness of aim and, at times, failure to bring together separate programs as parts of a large whole. In some cases insufficient time is allowed for the formation of habits and the amount of memory material provided is less than we are led to expect from the introductory chapters. On the other hand, the song *America* is overworked. It is a question whether it is wise to anticipate the Boy Scout and Camp Fire programs as the author has done. It is confusing also to find the title almost identically the same as the titles of two other books dealing with this particular age-group. Nevertheless, the book is a helpful contribution in a field where all too little in the way of practical suggestion is available. While no attempt is made to correlate the programs with the work of the church school, the material offered at least does not seriously duplicate that contained in the church-school lessons.

Rally Day Invitation Cards



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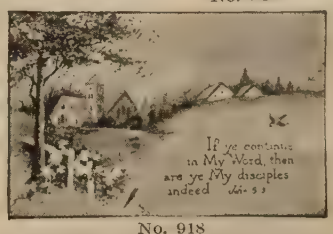

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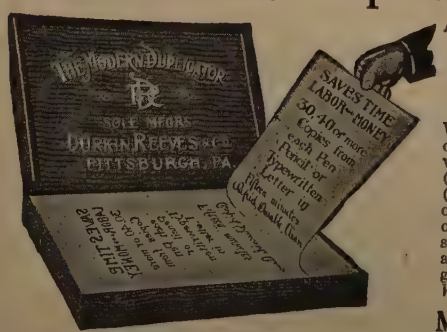
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Favorite Hymns of Junior Children

By Margaret D. Moore

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Each child present on a certain Sunday was asked, therefore, to write down on a slip of paper previously passed out, the name of his or her favorite hymn. The results were as follows:

Rank	*Hymn*	*Times Chosen*
1	Onward, Christian Soldiers	12
2	Saviour, Like a Shepherd Lead Us	5
3	Silent Night, Holy Night	4
4	We Three Kings of Orient Are	4
5	Faith of Our Fathers	4
6	I Would Be True	4
7	Thy Word is Like a Garden, Lord	3
8	I Gave My Life for Thee	3
9	O, Beautiful for Spacious Skies	3
10	What a Friend We Have in Jesus	2
11	Sound the Battle Cry	2
12	Mine Eyes Have Seen the Glory	2
13	Come, Thou Almighty King	2
14	Lead On, O King Eternal	2
15	All Hail the Power	1
16	We May Not Climb the Heavenly Steeps	1
17	Stand Up, Stand Up for Jesus	1
18	I Need Thee Every Hour	1
19	Courage, Brother, Do Not Stumble	1
20	True-Hearted, Whole-Hearted	1
21	O Come, All Ye Faithful	1
22	For the Beauty of the Earth	1
23	Little Drops of Water	1
24	Tell Me the Old, Old Story	1
25	There is a Green Hill Far Away	1
26	Hear the Chiming Easter Bells	1
27	Rock of Ages	1
28	O Little Town of Bethlehem	1
29	I Gave My Life for Thee	1
30	Joy to the World	1

It must be confessed that these choices are in some respects rather surprising, though in the main they are what might have been expected.

Numbers 1 and 2 were known by most of the children before they came into the Junior Department, and as they are tuneful and appealing, it is natural that they should still be favorites with so many. Numbers 3 and 12 are sung in the day schools also, and had not been specially taught in the Junior Department. Numbers 4, 5, 6 and 7 are new songs which had all been presented according to the plan described and it is a satisfaction to know that songs of this character are really appreciated by junior children. On the other

(Continued on page 574)

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A Rally Day Service to stimulate Christian citizenship in children, based on the Children's Code of Morals, prepared by William J. Hutchins for the National Institution for Moral Instruction, Washington, D. C. The children of the elementary departments have the greatest share in the program, although there are special features for the upper grades. Speaking parts are all short, with but few exceptions, and are planned for children of twelve and under.

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CHRISTIAN BOARD OF PUBLICATION

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Favorite Hymns of Junior Children

(Continued from page 572)

hand it is surprising to note that numbers 22 and 25, which had also been carefully presented, and which always have been sung with apparent enjoyment, received only one vote apiece, while *Holy, Holy, Holy, The Son of God Goes Forth to War, Lord, For Tomorrow and Its Needs*, and *Who is on the Lord's Side*, which have also been sung with apparent appreciation, were not mentioned even once. Number 9 is, of course, often sung in day school, but we use for it the tune *Materna* and the *Stewardship Hymn* beginning "A wonderful, great world is ours," by Augusta Walden Comstock. Numbers 8, 14; 15, 16, 19, 23, 24, 26, 27, 29 and 30 have not yet been used in the Junior Department but are sung in other church services which some of the juniors attend.

It is significant that none of the Easter, or Thanksgiving, or Children's Day, or Missionary hymns which have been taught were mentioned. This is possibly because they had not been recently used, but many other songs were mentioned of which this might also be said.

A September Poster

(See page 565)

TEACHERS in the Primary Department may find this September poster helpful if used in working out a project, the purpose of which is to bring to the children the thought that they may be instrumental in bringing new pupils to church school on Rally Day.

Tell them about the many children who do not go to church school, who never hear the stories or sing the songs, who do not know about Jesus and how much he loves little children. Point out the child with a shawl over her head. Tell the children that she is a little stranger from across the ocean and that she may be lonely. The little boy is bringing her to church school so that she may find friends and enjoy the songs and stories with the other children.

The little girl with a book in her hand is bringing another girl who does not know about the happy times the children have together. She has never been to church school before. She may feel strange at first but the children will soon make her feel at home.

Tell of the many children living right around us who do not enjoy the privilege of going to church school. In this way arouse the pupils to action so that they will promise to find among their little neighbors those who do not enjoy this privilege, and to try to bring these children to church school.

The poster may be reproduced on blackboard or paper in large size by using the pantograph. If there is not time to do this, color the one on this page, cut it out and mount on a large size background.

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